[No 2]

Archæological Survey of Western India.

MEMORANDUM

ON

THE ANTIQUITIES

AT

DABHOI, AHMEDABAD, THAN, JUNAGADH, GIRNAR, AND DHANK.

BY

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Bombay:
PRINTED BY ORDER OF GOVERNMENT AT THE GOVERNMENT CENTRAL PRESS.
1875.

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MEMORANDUM OF THE ARCHÆOLOGICAL SURVEY IN KÂTHIÂWÂR.

THE CHIEF SECRETARY TO GOVERNMENT,

BOMBAY.

SIR,

I have the honour to submit the following outline of the progress of the survey during the months of December 1874 and January 1875, for the information of Government, and in anticipation of the more complete report, which can scarcely be published within another twelve months.

I reached Dabhoi on the 28th November last, expecting my assistants on the 30th: they did not appear, however, till the evening of 1st December; and the School of Art student sent was so little qualified for the work that I had to send him back, and his place was not supplied till 24th December.

The principal objects of interest at Dabhoi are the old walls and gates. The latter are four in number, but from Dabhoi (Sansk. *Darbhâvatî*) being one of the most easterly fortresses of the kingdom of Anhillawâḍâ, both fortifications and gates suffered from the Muhammadan invasions in the end of the twelfth and the thirteenth century. The fortifications are said to have been founded during the glorious reign of Siddharâja Jayasiñha (A.D. 1093-1142) and repaired by Vîsal Deva in the end of the thirteenth century (cir. 1255).

Forbes, in his *Oriental Memoirs* (Vol. II. pp. 335—337) gives the following tradition connecting the name of Visal Deva with Dabhoi :—

" I may observe that the Bhauts and Churruns, the only historians of Guzerat, account for their expensive and sumptuous portal and the other magnificent structures in the city by the following story, which is probably founded on fact; though blended with fable. Their traditions relate that, many centuries ago, a Hindoo Rajah, named Sadara Jai Sihng,* the 'Lion of Victory,' reigned in Putton, the *Paithana*, or *Pattana*, of the ancient Greeks :† a city built on the banks of the river *Godavery*, at a great distance from Dhuboy.

" According to the privileged custom of oriental monarchs this rajah had seven wives, and many concubines; the first in rank, and his greatest favourite, was called Ratanalee, the 'Lustre of Jewels,' an additional name conferred upon her, expressive of transcendent worth and superior beauty, in which and every elegant accomplishment she excelled all the ladies in the harem. She thus preserved an ascendancy over the rajah, notwithstanding she had no child, and several of the rest had presented him with princes. The intrigues and jealousies

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* Siddharâo Jayasingh who reigned A.D. 1093—1142, but died childless.—J. B.

† Here Forbes is all wrong: the capital of the Gujarat kings was at Anhillawâdâ Paṭṭan on the Sarasvati,—the Neherwalah of the Arabic geographers.—J. B.

among the secluded females in the eastern harems are well known; they prevailed powerfully at Putton, where the ladies were all jealous of Rattanalee, and used every means to alienate the rajah's affection from his favourite; but when they found that she also was in a state of pregnancy, their hatred knew no bounds. According to the superstitious customs of the Hindoos, they employed charms and talismans to prevent the birth of the child; and the beloved sultana, superstitious and credulous as themselves, imagined their spell had taken effect, and that while she remained in the palace her infant would never see the light.

"Impressed with these ideas, she departed with a splendid retinue to sacrifice at a celebrated temple on the banks of the Nerbudda, and after a long journey arrived late in the evening at a sacred grove and lake, about ten miles from the river, on the very spot where Dhuboy now stands; there the princess pitched her tents, intending to conclude the journey the next morning. In this grove dwelt a Gosanee, who had renounced the world, and passed his life in religious retirement. On hearing of Rattanalee's arrival he requested to be admitted into her presence, a request which is seldom refused to those holy men: he desired her not to proceed any further, as that grove was sacred, and there in a few days she would be delivered of a son. The princess followed his advice and continued in her encampment until the birth of her child, who, at the Gosanee's desire, was named Viseldow, 'or the child of twenty months.'

"This pleasing news was soon conveyed to the rajah, who declared young Viseldow heir to the throne; and finding his mother delighted with the spot where she had obtained the blessing, and fearful of returning among the ladies of the harem, he ordered the lake to be enlarged, the groves extended, and a city erected surrounded by a strong fortification, and beautified with very costly decoration. The most eminent artists were engaged to build this famous city, and over them was placed a man of superior abilities, who lived to complete the immense work, thirty-two years after its commencement. At that time Viseldow* had succeeded his father on the throne of Putton, but generally resided at the place of his nativity, where, on dismissing the several artists, he made them suitable presents; but desirous of more amply gratifying the man to whose superior taste it was indebted for such extraordinary beauty, he desired him to name a reward for his services. The architect respectfully replied, that being happy in the prince's favour he wanted neither money nor jewels; but as the place had not yet received any particular name, he entreated it might be called after his own, Dubhowey, which was immediately granted, and with a slight alteration is the name it still retains."

The gate that has suffered most is the Hirâ gate on the east, beside a temple of Kâlkâ Mâtâ, remarkable for its profuse sculpture: the most entire is the Nândoḍ gate on the south. Original portions, however, of the four still remain,—they have only been repaired or partially rebuilt, and Muhammadan arches substituted for the old Rajput mode of spanning the aperture by corbelling inwards, with long stone lintels above supported by a series of carved brackets. The gates are about 16 feet wide by 30 deep, with six arches in the depth, the pilasters to which contract the clear way to little over 13 feet. The space between the

* Visal Deva, the brother of Vira Dhavala of the Waghela dynasty, ruled from 1243 to 1261.—J. B.

middle pair of arches is about 8½ feet, and to the outer of these two the gate was hung. Inside there is one small room on each side, about 6½ feet by 9, for the *darwân;* otherwise the lower portion on each side of the entrance is a solid mass of masonry 30 feet by 12.

The brackets and lintels and upper portions of the side walls have all been elaborately carved with mythological figures and architectural ornament; and inside over the top of the façade of the Nândoḍ gate there are remains of a line of statues. Most of the larger figures, however, have been damaged by the Muhammadans. The Hirâ gate, said to be so named from the mason or master-builder under whose superintendence and from whose designs it and the temple beside it were built, has suffered so much that it has been almost entirely rebuilt. There are fragments of two inscriptions on this gate, but so situated and in such condition that I could get neither rubbing nor 'estampage' of them. Had I only had a paṇḍit with me, copies might, with some care, have been obtained, as also of a much more perfect one on a marble slab on the base of Kâlkâ's temple, and of another in Persian and Sanskrit near the large talâo, in the town. The walls are much ruined in many places, but there are still considerable remains of the covered portico or colonnade that extended along the inside of them, and which probably formed the barracks of the Hindu garrison: it is generally over 9 feet in depth, with portions 16 feet 4 inches deep: one of the most entire being to the right on entering the Barodâ gate.

The tower at the south-west corner drawn by Kinloch Forbes (*Râs Mâlâ,* Vol., I. p. 252) has *perpendicular* walls: they do not *slope inwards* as he represents.

Photographs were taken of the Hirâ gate and temple, of the Nândoḍ and Baroda gates, and of the tower just referred to. I wanted also sketches of some of the curiously sculptured stones built into the walls beside the Morî gate, but here my assistant failed me.

5th December. AHMEDABAD.—Here I got very good rubbings of many of the inscriptions in the mosques, and might have got many more had I been able to spare the time. With Colonel Mellis I went over the excavations in the Bhadr, and can have no doubt that the foundations he has exposed, are those of the original Muhammadan citadel of the 15th century, to which the present building is long subsequent.* I examined the principal sculptured stones that had then been dug up, and have already suggested that they should be kept until my return to Ahmedabad, probably in April, when I shall select such as seem deserving of permanent preservation.

A principal object of my visiting the mosques, &c., of Ahmedabad and Sarkhej was to see what seemed to require special attention for their preservation.

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* Mahmud Begaḍa surrounded Ahmedabad with a wall and bastions in A.D. 1485-6, inscribing the Hijirah date in the chronogram,—

مَن دَخلهُ كانَ آمنًا

"Whoever is within is safe."

Ranî Siprî's tomb is being extensively restored, and Ranî Rupamatî's mosque is also undergoing thorough repair under the superintendence of Colonel Mellis. And most of the others that I had time to visit seem to be in fair repair, and only require occasional attention to keep down weeds and young trees which are so apt to take root on the flat roofs. Two or three monuments, however, do seem to require a little more attention than they have hitherto received. The first is Ahmed Shâh's mosque in the Bhadr. It is hidden away from general inspection, in a courtyard filled with rubbish and weeds, and has not been used for worship for at least a century, but when carefully examined it will scarcely be found second in interest to any at Ahmedabad and in structural arrangements and proportions inside. It ought, I submit, to be cleaned out and kept in such repair as to prevent its going to decay: restoration I would ask none.

The Ranîs's tombs come next in interest: they have suffered sadly from people carrying off the beautifully carved marble slabs. The court and corridors with the exquisitely latticed screens also require attention.

The third building is Dastur Khân's mosque, the modern brick partitions and rubbish about which might be cleared away, and the perforated screen—one of great beauty—might be cared for.

Several of the buildings at Ahmedabad have, I believe, fallen into the hands of Government, and I know of no place in India where General Cunningham's very sensible recommendation to place religious buildings, *no longer in use as such*, under the civil authority of the place, could be more easily carried out. It has already been so done in several cases with the best results, where there are funds for the special preservation of the buildings; where this is not the case, I would suggest that the surplus of funds should not be largely expended on restorations, but used, in part at least, for the conservation of all the Musalman remains placed under the charge of the Collector.

Ahmedabad was illustrated about eight years ago by a series of about 120 photographs taken by Colonel Biggs and edited with very valuable architectural and historical introductions by Mr. J. Fergusson, D.C.L., F.R.S.; and Mr. T. Hope, Bo.C.S. But valuable and interesting as that work is, it by no means adequately represents the art and architecture of the place. Were the Archæological Survey of Western India not so limited both in time and equipment, it would be worth while to devote five or six months to the delineation of details, sections, ground-plans, &c., with a view to the preparation of a volume analogous to that issued eight years ago on Bijapur,—with the addition, however, of a complete series of the inscriptions.

10*th December*.—Left Ahmedabad for Wadhwan, and reached Dhranghadhra the same evening, returning to Wadhwan on the 12th. On Monday, 14th, went to Mulî, where is a fine large temple of Swâmi Nârâyaṇa, but it is so like others of the sect in many places throughout Kâṭhiâwâd that I did not delay to photograph it.

15*th December*.—Thân is a village to the north of the main road from Wadhwan to Râjkot, 12 or 14 miles north-west from Mulî. Close to the village is a

small rock-cut apartment, apparently never quite finished. It has two pillars supporting the roof, and at the back a small shrine advancing into the cave with a stone bench in it as if for an image; but beyond this and the probability that, like the majority of other caves in this province, it may be Bauddha, there is nothing further to indicate the sect that excavated it, nor the age in which it was made.

About 600 yards south-west from the village, in a rock or low rocky hill, is another similar cave somewhat smaller and very rudely formed: the roof is also supported by two pillars much worn, and two others at the back not quite detached from the rock. The roof is low and the sides unfinished. There have also been other excavations in the rock close by, but the stone is easily weather-worn, and little of them remains.

Snake-worship still lingers among the Kâṭhis about Thân. On the west side of a tank near the village is a small temple devoted to it. The Devata is Wâsukhi or Vâsinghji, (vulgarly pronounced 'Bâshanji')—one of the five snake brethren: the others being Bândiâ Beli—who has a shrine at a place about 3 miles from Thân, where is a slightly warm spring close to the ruins of Mândâvgaḍh (in the Mândav hills); Tâlsaniyo; Bhujiyo; and Khâmbrâ. Wâsukhi is deified as S'esha Nârâyaṇa, and represented in the temple, on a slab, by a triple-headed snake with the tail coiled up spirally, and two smaller monocephalous ones—one on each side. On their right (the spectator's left) is a figure of Nârâyaṇa or Vishṇu. Both images are smeared red all over, and before them are laid *s'âligrâmas* and *s'añkhas*. The pujâri is a *sannyâsi* from near Banâras, and wears a brick-red cloth and uses a Rudrâksha Mâlâ, or rosary, of 19 beads. Shading the temple is a large *Râyaṇa* tree—the close foliage of small dark green oval leaves, which makes its shade so grateful, apparently having had to do with its being consecrated as a sacred tree in Western India, where it is specially dedicated by the Jains to their first Tîrthankara—Rishabhanâtha—the patron saint of S'atruñjaya—no shrine to him being complete without a *Râyaṇa* tree overshadowing his *charana* or footprints.

In the court of this temple are many slabs of pottery, with images of the three snakes in alto rilievo similar to that in the shrine: they are apparently votive offerings. Doubtless much curious information respecting snake-worship and the worship of the Sun could be obtained in this neighbourhood by any one who had the time and tact to elicit it: it is to be hoped Major Watson may some day take the opportunity of doing so.

Outside the village, on a long raised platform, are seven small shrines in line, each with a small open porch, and containing the *charana* of the Bhaktas of the Kâṭhîs,—except one in which a linga is placed. In another, a little advanced from the line, is a small brass image of Kânya, or Lâlji. On each side of him is what they call 'Niklanga'—a man on horseback—representing the tenth avatar of Vishṇu, and in front of the altar are the *paglan* of Jâdra Bhakt—apparently a recently deceased Sâdhu.

Four miles south from Thân is the ruin of an old *bând* known as the Sândâsar, built originally of massive stones but burst by the force of the retained water,

and the stones are now found scattered down the stream for several miles. Just above the east end of it on a rocky rising ground stands a small deserted temple called Muni Bâwâ's. When entire it must have been a very pretty shrine—prettily situated where it commands an extensive view, much more beautiful doubtless when the Sândâsar dam formed an extensive reservoir, almost in front of it. There is no inscription on it except on the jamb of the shrine door, where we read—

संवत १५५७ वर्षे.

but which seems to have been cut by some visitor, for the temple must belong to about the same age as that of Sûrya Nârâyaṇa at Somanâth, and is probably the older of the two—possibly dating from the 11th century. The plan is the usual one for a small temple—a broken square, of twelve columns, with two outside on each face, forming bays to the side windows, a vestibule to the shrine and an inner porch: each area measuring 6 feet 3 inches by 3 feet 4 inches. The square inside measures 15 feet 2 inches between opposite columns. The pillars are square below, and built partly into the high screen wall that surrounds the maṇḍap: above the screen they are octagonal, with round capitals supporting brackets. Each bracket has a four-armed figure carved upon it—each figure different from the others or in a different position: one is a Gaṇapati, another has a dog's face on his stomach and holds the mouth of it open with his fingers, one has his head turned downwards and his back outwards, and supports the upper member of the bracket with his feet, some gape, and most of them are comical or whimsical.

One pillar of the maṇḍap and much of the sculpture on the S'ikhar has fallen. The shrine door is neatly carved with a running flower pattern on the jambs, human figures below at each side, and three bands of small ones on the architrave, outside the jams. Gaṇapati is carved on the lintel, indicating a S'aiva shrine, and the frieze above is divided into seven compartments by colonnettes; the central one is occupied by a sitting figure, and the others by standing ones.

The roof is domed on eight pillars—the central pair on each face of the square, and has been neatly carved, as have also the roofs of the porch and shrine.

Outside, round the *vimana* or shrine, are carved a number of mythological figures;—one of them on the back, or west end, is a three-faced figure or *trimurti*, —possibly intended for Brahma. In all the receding compartments are figures of a curious nondescript animal, a sort of griffon—*grâsḍâ*—which again occurs in a much less prominent form at Gumli, but figures in Indian sculpture from the age of the Bauddha caves downwards: perhaps it is intended for a *siñha*, but sometimes it is carved with a long snout like a tapir's, or an elephant's trunk, and sometimes with very long horns like an antelope's. Here it is repeated again and again as a principal figure, assailed by men with bows, spears, &c.

Songaḍh.—The old temple of the sun has been pulled down, and a modern shrine raised on the site.

24*th December*. JUNAGADH.—The antiquities of Junâgah are too numerous to describe in detail without plans and photographs, which cannot be given here.

I shall not, therefore, attempt to give any account of the Jaina temples on Mount Girnar, but confine these notes almost entirely to the Bauddha and other remains apparently of about the same age.

In the jungle within the north wall of Junâgaḍh, at Mâï-Gaḍechi, under an old Hindu temple converted into a mosque, is a cave 26 feet 8 inches wide by 13 feet deep: the roof supported by two octagonal columns 9 feet 10½ inches high, with sculptured capitals,*—the sculpture, however, defaced and plastered over by its Muhammadan appropriators. The two square pillars which divide the front of the cave, have had *siñha* brackets on the outer face, and are 7 feet 10 inches high. At the west end is a small cell 8 feet 11 inches by 6 feet 2 inches.

It is by no means clear that this was a monastic abode: it seems quite as likely that it was a sort of garden retreat with a bath in front, similar to the one to be afterwards described on the Uparkoṭ, and connected with the palace at Kâprâ Kodiâ. In the sunk area or court in front now stands the small cell or shrine of a *pîr* or *auliâ*, about whom the attendant and others tell stories of the most grovelling and silly ignorance, of marvels that a child might well refuse to listen to, as equally absurd as they are purposeless.

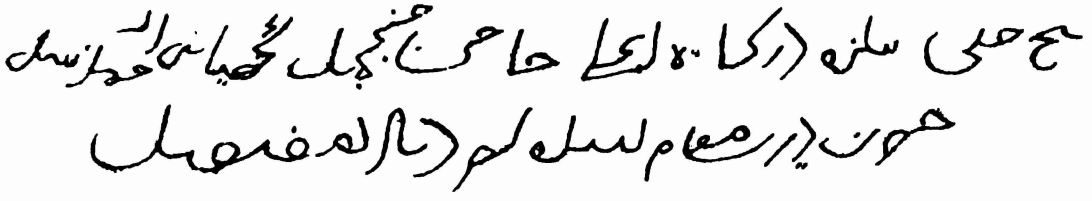
To the west of this is the rock of Kâprâ Kodiâ, now rapidly disappearing before the Nawâb's quarrymen,—but in which is still to be seen a *portion* of an ancient rock-hewn dwelling, originally of great extent, and still locally known as Khengâr's Mêhal or palace. What still remains of it extends fully 250 feet in length, through the rock, and has a width at one part of about 80 feet; but as the rock has been quarried entirely away, up to these limits, on three sides, it is impossible to tell what was its original extent or plan. "It was too old," said a man I spoke to, "to be of any use, and so the Darbâr gave it up to be quarried." This, I believe, represents the genuine local view on the point. Would that we had had a plan and a few descriptive notes of its original extent and details before the quarrymen touched it!

Beginning at the west end, we find on the top of the rock two stairs descending, the one from the south and the other from the north; by the former of these we enter the south side of a hall about 38 feet 8 inches square, with four heavy pillars in the floor enclosing an area about 15 feet square, which is open to the air above. In the south-west corner the wall has been broken through from the quarry. On the west side is a small unfinished recess; and at the north-west corner is a somewhat larger one with two pillars in front, and open into the quarry on its west side. At the south-east corner a door leads to the foot of the other stair already mentioned, and opposite to it is a door entering a much larger hall, 61 feet by 60, with sixteen pillars on the floor (one of them destroyed) arranged in fours round four areas, each about 15 feet square and open above, leaving between them two aisles crossing at right angles in the centre. All the pillars are quite devoid of carving, and have a re-entrant angle at the corner of the open square. They are not exactly of the same dimensions, nor perfectly symmetrically arranged, nor are the sides of the rooms quite straight. Round the

* A ground plan and drawing of one of the columns made.

walls has been a bench. On the north wall is the Inscription No. 5. The wall is rough and full of small holes, so that the points are read doubtfully.

No. 5.



On the east side, near the north end, a door leads into what must have been a spacious apartment. The back or north corridor is 111 feet in length by 10½ feet wide, and has returned along the east and west sides. The west side is entirely ruined by the quarry, but on the east it extends about 90 feet, by 8 feet 10 inches wide inside the pillars. In front of this has been a passage about 9 feet wide and open above, and within this again a second covered corridor about 10 feet wide, including the columns: on the east side, however, there is a wall affording support to a stair ascending from the open passage to the roof or top of the rock. Within this the whole is quarried away.* Under the centre of this apartment there is a passage, but whether for sewage or as a secret entrance, can scarcely be determined: it is quite choked up with earth and rubbish.

Leaving this by a door on the north side, we enter a hall extending east and west, 67 feet 4 inches by about 16 feet 10 inches wide, which has recently been used to burn lime in. Two pillars still support the roof, but others have been destroyed, as has the whole of the front up to, and under which the quarry has recently been extended. At each end is a chamber measuring 17 feet by 8 feet 9 inches with two pillars in front—one gone in each case.

At the north-east corner of this a fragment of an apartment is left, showing that, in this direction at least, the excavations extended further. And just behind this, is the side of a shaft which descended from the top of the rock into the subterranean passage already mentioned. The rest has been recently quarried away.

Returning into the long corridor we find another door, further east, which, by a short passage running to the north-east, leads into a long deep passage running E. S. E. about 30 yards, till stopped by a wall: in the other direction it passes a recess 11 feet 4 inches by 9 feet 9 inches, and is then lost in the quarry. This passage is open up to the top of the rock, and, in parts at least, is much filled up with rubbish.

On the back wall of the recess just mentioned is the Inscription No. 1, cut in very large characters.

There are many scribblings on the pillars and walls of the other apartments, but the stone is so rough and worn that without a thorough knowledge of the alphabet or alphabets (for there are more than one) it would be almost impossible to transcribe a single specimen with perfect accuracy. Nos. 2, 3, and 4 may be taken as specimens. But, so far as my memory serves me, there were inscriptions, only six years ago, in the old Pali character: Colonel Tod also distinctly states so. But now they have entirely disappeared, with the chambers in which they

* Ground plan of the whole, and two photographs taken.

were: the forms of the letters alone would have helped us to assign an age to these works; but, unless copies are to be found among Dr. Bhaü Dâji's papers, there is probably no record left of these inscriptions. Let us hope there are, and that they will be given to the world in time to be of some use!

Returning again to the large corridor, and leaving it by a door in the east side, we enter the last apartment, more irregular in shape than any of the rest, and consisting of two open areas divided by a covered passage, and having a covered corridor round the east and south sides, and at the north end a room 7 feet 5 inches deep by 17 feet long, with two pillars in front. The two areas with the covered passage measure together about 62 feet by 17.

Opposite to the entrance door another leads out to the foot of a stair, which ascends to the north, turning round to the east and landing within a few feet of the end of the deep open passage referred to, and over the brink of the quarry on this side.

A little to the south of this are a few small detached rooms, quite choked up.

The roofs over these chambers are 10, 12 or more feet in thickness; and along the edges of the open areas are fragments of pillars and indications of sockets, &c., showing that, while excavated to give air and light, these areas were protected by roofs to keep out the glare of the noon-day summer sun and the rains of the monsoon. There are some traces also of what I take to have been channels to carry off the water. The indications, however, do not tend to show that any considerable portion of the structure was above the rock, from which to infer that these retreats were only the substructures of a palace intended for coolness during the heat of the day. A carefully surveyed plan and two photographs have been taken to illustrate this monument.

Besides the Mâi-Gaḍechi excavations there are other fragments left, well to the south of these last, and just under the scarp of the Uparkoṭ and also at Naudurgâ. These also have quite recently suffered from the quarrymen; but no doubt many others were quarried away in the time of Mahmud Begaḍha (A.D. 1470—1482) when he built the present city and renamed it MUSTA'FA'BAD.

The UPARKOT, or fort of Junâgaḍh, is probably a rich mine of antiquities. It seems to have been the citadel of the old city,* where the lieutenants of the great As'oka and still later, of the Gupta kings, lived. Of the rise of the Chuḍâsamâ kings of Junâgaḍh we as yet know nothing. They held their court here, though they seem to have also lived occasionally at Wâmanasthali—the modern Wanthali or Banthali, where ruled Wamanrâja, and later the Grâharipu,† defeated and slain by Mularâja of Paṭṭan in the end of the tenth century (cir. A.D. 979).

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* Lassen supposes that Junâgaḍh is originally *Yavanagara* "the Grecian city." Mirza Muhammad Sâdik Isfahâni, however, is quite correct when he says in his *Tahkik al I'rab*,—"Júnahgadh (spelt with the Indian *D*), a fortress Gujarat (گجرات) in India; it is also called Karnâl (کرنال): the name Júnagadeh (جونه گده) signifies 'an ancient castle.'" Jirankot has a similar meaning.

† Grâharipu is only a title or a nickname; he is described as an Ahir—a title which would app'y to Naughan V., the foster son of Devât the Ahir.

A local history, written in Persian, of which I hope to print a translation before very long, states that the Chudâsamâ kings, a Chandravansa family, ruled at Junâgaḍh for 2,350 years; but it begins the list with Dayat Râja in the ninth century. I give the list of his successors and the dates of their accession (with only some obvious corrections) for what it is worth; I have no means of testing it here :—

Dayat Râja defeated and slain by the king of Anhillawâdâ.
Sam. 874, Naughan V., his son, conquers Sindh, defeating Hamîr Sumarah, s. 895.
„ 916, Khengar II., killed at Bagasara by the Anhillawâdâ Râja.*
„ 952, Mularâja.
„ 987, Naughan VI. reigned 38 years.
... — —
„ 1047, Mandalik I. joined Bhima Deva of Gujarat in pursuit of Mahmud of Gazni, S. 1078.
„ 1095, Hamir Deva, son of Mandalik.
„ 1108, Vijayapâla.
„ 1164, Naughan VII.
„ 1184, Mandalik II.
„ 1195, Alansingha.
„ 1209, Gaṇésa.
„ 1218, Khengâr III. } or 1218 Naughan VIII., son of Naughan VII.
„ 1224, Naughan VIII. } 1224 Khengâr III.
„ 1270, Mandalik III., son of Khengâr III.
„ 1302, Mahipâla Deva.
„ 1336, Khengâr IV. repaired the temple of Somanâth, conquered Diu, &c. Shams Khân took Junâgadh.
„ 1390, Jayadeva Singh I., son of Khengâr IV.
„ 1402, Mugatsingh† or Makala Siñha.
„ 1416, Madhupat. †
„ 1421, Mandalik IV. (son of Mahipâla Deva.)
„ 1429, Megal, brother of Mandâlik IV.
„ 1441, Jayasingh II., apparently "the Ray of Jehrend" of Ferishtah (Briggs's *Trans.* Vol. IV., pp. 5, 6), defeated by Muzaffar Khan of Gujarat in A.D. 1411.
„ 1469 (?) Khengâr V., war with Ahmed Shah (Ferishtah, *ut sup.* pp. 17, 20.)
„ 1489, Mândalik V. restored the Uparkoṭ A.D. 1450; subdued by Muhammad Begaḍha A.D. 1469-70 (Ferishtah *u. s.* pp. 52-56).

Tributary to the Gujarat kings :—

A. D. 1471, Bhâpat, cousin of Mandalik V.
„ 1503, Khengâr VI., son of Bhâpat.

*There seems to be an anachronism here. Khengar, the son of Naughan, was killed by Siddharâja Jayasiñha (1093—1142 A.D.) :—*Râs Mâlâ*, Vol. I., p. 156.

† In place of these two kings the inscription on Girnar gives the names of Makala Siñha, Melagadeva, and Mahipâla Deva Possibly Mandalik's brother preceded him

A. D 1525, Naughan IX., son of Khengâr VI.
„ 1550, Sri Singha; Gujarat subdued by Akbar.
„ 1585, Khengâr VII. till about 1608.

Then follows a list of governors or Motassadis on the part of the Dehli emperors—about 30 of them in 106 years—who, the author says, "spent their time dishonourably like owls in a wilderness and did nothing worthy of record."

Were the *Mirat Ahmadi* translated, as it ought to be, it would probably furnish many details of the history of Kathiawad from the beginning of the 15th century.

The Uparkoṭ still contains some wells such as the Adî Chadî and Naughan wâvs, cut to a great depth in the soft rock. The Adî-Chadî wâv is descended by a long flight of steps, and has also a shaft just over the well. The sides of the descent show the most remarkable overlappings and changes of lie in the strata—for which alone it is worth a visit by any one with geological tastes.

The Naughan wâv has a rock-cut passage, at least 10 feet wide, winding round its ample square area down to the bottom—perhaps 120 feet, with apertures into the shaft. On one side is a balcony, where tradition says the kusumba draught was brewed in a built cistern, still shown, when the court came down to hold a drinking bout. This—like the story of the celestial horse that fell into the wâv and only extricated himself at the instigation of a faqîr—is probably without a shadow of foundation.

About the time I visited Junâgadh in 1869, some rock-cut apartments were discovered at the bottom of a descent on the north of the Juma'ah Masjid. They are of considerable interest, for, though much defaced, they manifest a high style of art. Few bases, for example, could be found anywhere to excel in beauty of design and richness of carving those of the six pillars in the lower hall.*

Quite close to these excavations on the S.S.W. side the ground sounds hollow, and there is a line of wall cropping up, exactly similar to those round the tops of the two openings which led to the discovery of those excavated.

The whole enclosure of the Uparkoṭ is now covered with custard-apple trees, which are said to yield a rent of Rs. 1,000 a year; but the debris on which they grow, and which is scattered unevenly in heaps, is suggestive of masses of buildings of which these heaps cover the remains, and possibly of rock chambers below, with much sculpture.

The excavations consist of a deep tank or bath about 11 feet square with a covered verandah round three sides of it: that on the west is occupied with a built seat—like the *asana* for an idol,—probably for laying the garments upon while bathing; and the pipes for the water come down the wall from the surface, pass the front of this seat, and enter a small cistern near the entrance at the south-west corner. The water must have been raised from some well in the neighbourhood and conveyed to the supply pipe. The small cistern may have been formed to assist in filtering the water pure into the bath.

Carefully drawn to scale, and restored from a comparison of the six.

The corridor on the south side is supported by two columns with spiral ridges round them, making half a revolution in 4 feet 2 inches of height. They have octagonal plinth bases and capitals with floral ornamentations—the capitals probably carved with animal figures. The shafts of two corresponding attached pillars on the north wall are divided into three sections each, having the grooves or ridges running in opposite spirals.

Over the bath the roof is open, and round the opening a wall has been built and still stands a foot or so above the ground level.

In the north wall is a large aperture or window into the next chamber. This apartment is entered from a door in the north-east corner of the bathroom leading to another in the south-east of this second room, which is a large chamber with six columns supporting the roof: the area between the first four of these is, like that over the bath, open to the air above, with a surrounding wall on the surface of the rock. It is also open to a hall below; and the four columns at the corners of it have been connected by a thin screen or parapet wall, about 20 inches high and 6 inches thick, now entirely destroyed. The rest of the area is occupied by the corridor on three sides, and by the space on the north where the remaining two pillars stand. In the walls on the north, east, and west sides are stone-bench recesses divided into long compartments, with a base in architectural mouldings below, and a frieze above, ornamented with chaitya window and chequer carvings. The four pillars round the open area are square, the other two are octagons, and have been carved with animal figures on the abaci: but the bases and capitals of all six have been so destroyed that it is impossible to restore them.

In the north-east corner a door leads into a small apartment, which has a hole in the roof blackened with smoke, and which may have been used as an occasional cookroom to prepare warm drinks, &c., for those who had been enjoying the bath. By the side of this apartment a door leads to a stair descending to the entrance of the hall below.

This lower room had evidently been filled up long before the one above it, and is consequently in a better state of preservation. It has been elaborately and very tastefully carved, as will be shown by the photograph. On entering it, we come on a platform slightly raised and nearly square with two short pillars on its west side, supporting a frame above descending from the roof. What this was meant for, is hard to say, unless the depression within was intended to be filled with cotton or other soft substance to form a dais or a bed.

Except on the west side, the remainder of the walls is surrounded by a bench recess* divided at regular intervals, as in the apartment above. Over this recess the frieze is ornamented with chaitya windows having the Buddhist rail in the lower part of the opening, and two figures looking out of each: † in many cases two females with something like 'ears' on their head-dresses—too indistinct to be distinguished what they represent.

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* Ground plans and section.
† Sketches made.

The four columns in the south end of this hall are larger than the two in front of the supposed dais or bed, but the bases of all are alike, and the bodies of the capitals are similar. The rich bases have been already alluded to, and the sketch, when published, will give a better idea of them than any description could.

The abaci are carved with lions couchant at the corners: and in the middle of each is a figure intended for a lion facing outwards, with a human figure on each side of it. The body of the capital consists of eight divisions round, indicated by the breaks in the ledge at the bottom, on which the human figures of the different groups stand. Most of the figures, if not all, are females, apparently nude, or nearly so, and some standing under foliage. They have been cut with considerable spirit, and in high—almost entire—relief. Unfortunately many of them have been seriously damaged.* In the two smaller columns the principal member below the body of the capital is carved with the heads of animals—mostly goats or rams: on the larger columns the corresponding member is not so deep, but is a serrated torus.

At the back or west side of this hall are two small rooms; that on the south with a single door, the other with three entrances between jambs slightly advanced, and with a projecting frieze.

On the south wall are some scratchings, at first supposed to be an inscription: they are quite illegible, but were probably very much like those in Khengâr's Mehal, and probably the work of some visitor after the place had become neglected.

On the north side of this is an irregular excavation, in a corner of which there seems to be a shaft of a well choked up: but the whole excavation here is more like the work of Mahmud Begadha's quarrymen than any portion of the original work, though it is quite probable that another chamber has been quarried away.

These rooms could have been no part of a monastic establishment, and the example of the old Mehal just to the north of this, suggests that they may have been either a sort of garden house belonging to the palace, or possibly the bath and pleasure house of another palace now interred under the debris that covers the whole Uparkot.

Nearly opposite the Masjid is a large brass gun 16 feet 11 inches long 2 feet diameter at the breach, and about 19 inches at the muzzle, with a 9-inch bore. From the muzzle to the touch-hole is 16 feet 3 inches. Over the mouth, and on the middle of the barrel, are two inscriptions.† With another about 13½ feet long, now on one of the bastions, it was cast in Egypt in A. H. 937, and brought here from Diu.

The masjid is a very large structure, but outside it looks clumsy and ugly to a degree, with horse-shoe kângras all round the walls and four plain solid tapering granite pillars at the corners. The inside is much better,—the columns

* One of the larger and one of the smaller capitals were drawn.

† Copied.

being slender and lofty, with demi columns above.* The masjid was begun by Muhammad Begaḍa, but was probably never finished. The columns of the three principal octagonal areas are of granite, with truncated conical bases and thick toruses dividing the shaft into three equal portions, with a 10-inch bracket capital.† These four columns in each area rise above the roof, and on those of the south octagon lie wooden beams as if for a temporary roof. The columns in the other areas were perhaps never all set up.

The *mimbar* or pulpit is high, supported on arches with eleven steps up to the platform. The *mehrabs* are of white marble and exquisitely carved,‡ but have lately been besmeared with whitewash.

The inner gate of the fort is a genuine fragment of the old Rajput citadel,§ but it would be difficult to say precisely of what age: it is probably older than the time of Mandalika V., who repaired the fort in A.D. 1450, and it does not seem older than A.D. 1200,—to about which date it may be assigned.

On the ramparts above is an inscription of Mandalika V., dated Samvat 1507, but much defaced by the Musalmans.¶

We come now to the Buddhist monasteries, which at one time must have been very numerous. Hiwan Thsang, the Chinese pilgrim of the seventh century, makes the following notes of his visit in his journal:—" Leaving the kingdom of *Valabhi* Hiwan Thsang went about 500 *li* (100 miles) to the west, and reached the kingdom of *Su-la-to* (Surâshtra). This realm is nearly 4,000 *li* (800 miles) in circuit. The capital has a circumference of 30 *li* (6 miles); and upon the west side (*the country*) touches the river *Mo-hi* (Mahi). Its inhabitants are very numerous, and all the families are wealthy. The country is subject to the kingdom of Valabhi. The soil is impregnated with salt; and its flowers and fruits are few. Though heat and cold are equally distributed over the year, storms of wind never cease. Indifference and coldness characterise the manners; the people are superficial, and do not care to cultivate learning. Some follow the true doctrine, and others are given to heresy. There are some fifty convents where they count about three thousand recluses—who study the doctrines of the *Sthavira* sect which holds by the (*Mahâyâna*) greater translation. There are a hundred temples (*Devalayas*) of the gods; the heretics of different sects live intermixed. As the country is on the way to the Western Sea, all the inhabitants profit by the advantages the sea affords, and devote themselves to trade and barter.

"At a short distance from the city rises Mount Ujjanta,‖ upon the top of which a monastery is established. The chambers and galleries have been mostly hollowed out in the face of a scarped peak. The mountain is covered with thick forests, and streams from springs surround it on all sides. There holy men and sages walk and fix their abode, and thither resort crowds of Rishis endowed with divine faculties."

Of the Buddhist convents he speaks of, there are still remains, though four hundred years of Musalmân dominion and strife have obliterated every trace of many of them. In the east of Junâgaḍh, between the inhabited part and the

* Plan taken.
† Measured and sketched.
‡ One photographed.
§ Photographed.
¶ Imperfect copy taken.
‖ Mount Girnar.

walls, beside the modern monastery or Maṭh known as Bâwâ Pyârâ's, are a number of genuine Buddhist caves. A quarry has been opened behind them, and if it has not cut away some of them entirely, it has already been wrought up so close as to go under and into those on the north-west and into one on the east of the series.

These caves are arranged in three lines: the first, on the north, faces southwards, and consists of one larger cave at the west end, about 28 feet by 16, having two pillars (perhaps originally three in line) supporting the roof, with three cells at the back and a chamber at the west end screened off by two plain square pillars and their corresponding pilasters. East of this are three smaller caves,* each consisting of a verandah with two square pillars and a cell about 11¼ feet by 9½ feet.

The second line runs south from the east end of these last. It has an open court about 18 yards long, on the west side of which is the principal cave of the group, apparently a very primitive chaitya, flat-roofed, originally with four pillars supporting it, but they are all gone. The back has a nearly semicircular apse; and the cave measures 20 feet wide, by fully 26 feet deep, with a door nearly 5 feet wide. It is much filled up with earth, which the Darbâr began to clean out, but did not complete so far as to show whether there had been a solid Dahgoba inside or not: I suspect, if there was such an object in it, it must have been structural.

In front of this apartment is a verandah 39 feet long by 7 feet 10 inches deep, from which two cells are entered one on each side the principal hall, and measuring about 7¾ feet by 9½ feet deep. The verandah has six square pillars, which have had siñha brackets to the roof projecting about 4 feet 2 inches, the façade of which is carved with very rude chaitya window ornaments.† At each end of the verandah also is carved in low relief on the wall a winged *siñha*.

At the north end of the court and at a higher level, approached by steps, is a cave with verandah 6 feet 10 inches by 19 feet 7 inches, with a door and two windows, at the back of which are two cells about 9 feet 8 inches square. Into the back of these cells the quarry has already entered.

On the east side of the court are other cells, entirely choked up on my arrival, but which the Darbar obligingly cleaned out partially. Two of them consist of a small verandah with a cell at the back: ‡ the third was not excavated.

In front of these last cells, which enter from the level of the court, was found, during the excavation, a square stone slab about 2 feet each way and 8 inches thick, with an inscription on one edge of it, in characters closely resembling those of the Rudra Dama inscription. Unfortunately the stone is soft calcareous sandstone, and many of the letters are indistinct; the workmen damaged one edge of it, but, to add to the misfortune, some one carried it off to the Darbar, and in doing so seriously damaged it at one corner. When I went to photograph it, I had a difficulty in tracing it; at length, however, it was found lying in a verandah in the Circle in front of the palace.§

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* This group was photographed.

† The front of this cave and of the next was photographed.

‡ A careful survey of the group was made, showing the relative position and size of each cave in the whole group.

§ A photograph taken.

The base of a square pillar was also found in the court, but it was not fully excavated.

Outside this court, to the south, is a cave with a small sunk court in front. The cave consists of a verandah and two cells each about 9 feet 8 inches square. On the doors is some roughly excavated carving, and over one of them is the *swastika* and other Bauddha symbols.*

Next to this is another with a bench round the small outer court. The door has a sort of arch traced over it,† and the cell inside, though partially filled up with earth, is considerably lower in the floor than outside. It is about 14 feet deep, by 11 feet wide in front, and 13 feet 4 inches at the back.

The third line of caves begins at the back of this and runs W.N.W. The first consists of a small verandah with a door and two windows, and inside a cell 9 feet 3 inches by 9 feet 9 inches. The second has a verandah 19 feet long, by 5 feet 9 inches wide, and a hall 15 feet 5 inches by 17 feet 3 inches, with a single octagon pillar in the centre,‡ supporting the roof. The base of it is too much damaged to allow us to determine its shape, but the capital consisted of an abacus of three thin members, with the inverted water-jar form under it as in the oldest caves at Nasik and Junnar.

The remaining three caves are quite plain, consisting of a verandah with door and two windows separated by square pillars, and two cells each inside, except the middle one, which has only one cell.

The rock in which these caves are cut, slopes down considerably to the south, so that the roofs of the last line are considerably beneath the floors of the first.

South-west by south from these, in a portion of rock left in the middle of a quarry, is a cave with two pillars in the front of the verandah: in plan these pillars are broken squares —so permanent in all Hindu works; and the capitals have drooping ears.§

Between the Uparkoṭ and Mâî Gaḍechî is the Bârah Sayyid or tombs of the twelve Sayyids who fell in the attack on Mandalik, one of the last of the Chuḍâsamâ princes—in the time of Mahmud Begaḍha.

Beside them is the Muqbârah or mausoleum of the late Mâiji Sâhiba, the mother of the present Nawâb, who died rather suddenly about three years ago. The Muqbârah was built some 17 or 18 years since under the direction of a Hindu Salât from Nauanagar; and, notwithstanding the top-heavy ornaments of the roof, it is one of the finest buildings erected in Kâṭhiâwâḍ during the present century. Since I saw it six years ago, however, it has received a coat of white chunam, which has seriously diminished its beauty.¶

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* Sketched. † Sketched.
‡ Sketched. § Sketched.
¶ Ground plan and photographs will illustrate this.

Some of the Muqbârahs of late Nawâbs, not far from the Majûri gate, are similar in style; but they are too much huddled together, and so inappropriately situated that they do not attract attention.

The AS'OKA ROCK INSCRIPTION was too important and interesting a monument to pass by, the more especially as Professor Weber has lately in the *Centralblatt* called attention to it in his Review of Professor Kern's remarkable work, *Over de Jaartelling der Zuidelijke Buddhisten en de Gedenkstukken van Açoka den Buddhist*, complaining that Government has not ere this secured for the use of science the most perfect copies attainable of this and the other monuments of the same age in different parts of India. The blame, however, is not altogether due to Government, which has made efforts to obtain satisfactory copies of these oldest of Indian lithic monuments, but never yet with complete success.

The earliest mention of this inscription by a European is by Colonel Tod, who saw it in 1822, and remarked the similarity of the characters upon it to those on the Dehli Lâṭ and the Buddhist caves; but his *Travels in Western India* were not published till 1839, and it was the Rev. Dr. J. Wilson of Bombay who first obtained a transcript of it, a copy of which he forwarded to Mr. James Prinsep of Calcutta early in 1837. And by a fortunate coincidence Lieut. Kittoe discovered the inscription at Dhauli in Katak which proved to be nearly identical with this at Junâgaḍh, but with the omission of the last three paragraphs. Others, as is well known, have since been discovered at Kapurdigiri on the borders of Kabul, at Ganjam in the Madras Sarkârs, &c. And from their differences as well as similarities it is exceedingly desirable that perfect copies of all should be submitted to *savans* for examination and comparison. Captain Postans was sent by the Government of India to copy this inscription; what became of his copies I do not know. Professor Westergaard of Copenhagen and Captain (now General Sir G.) LeGrand Jacob in 1843 made a very careful eye copy, which was used by Professor H. H. Wilson in his revision of Prinsep's translation; but there were still doubtful letters, though none of the other inscriptions have hitherto been so satisfactorily copied. These remaining doubts I hope my estampages will settle. The name of Antigonos is still thus far doubtful,—*Ant. kona* is plain enough, but whether it was originally *Antakona*, or whether there was a vowel sign attached to the head of the *ta*, must remain uncertain: there is a small chip out of the stone, and the letter might have been originally *ti* or even *tâ*, but no other form is possible.

The fourteen edicts into which the inscription is divided, cover considerably over 100 square feet of rock, and as they are inscribed on the uneven surface of a huge rounded and somewhat conical granite boulder, the taking of facsimiles was a work of considerable time and difficulty; and as I had no trained hand, I had to do it myself with the aid of my assistant, who, however, soon became quite expert in the manipulatory process. We wrought steadily from 8 to 9 hours a day at it, and after the first trials, which were disappointing, owing to some of the paper containing size or other adhesive substance, I tried using a thicker and firmer paper brought from Ahmedabad for the first layer, and the thinner, softer, paper from Junnar for the second, and, as far as my stock of it would allow, for a third layer. This wrought very well. Unfortunately the paper ordered by me at the India Office had not come to hand at

Bombay, and I could not get a further supply similar to the Junnar sort at Junâgarh. This prevented my taking some of the edicts in duplicate, and for some I could only use two layers of paper.

The Rudra Dâma inscription had also to be done with only two layers, and I had not sufficient left for the Skanda Gupta inscription ; for the latter I had to use a paper not very suitable for such work, and the inscription being in small characters, and so very indistinct, the impression was unsatisfactory ; and having left it on the stone to dry, as I had done several of the As'oka edicts previously, when I went to take it off I found it had been carried away. An excellent copy of As'oka ninth edict was also stolen : by whom I could not guess. The Skanda Gupta inscription covers about 55 feet of rough surface on the rock, and could only be taken in good 'estampages' by doing it in small sections at a time, with the most suitable paper for such a purpose, and afterwards piecing them together.

19*th January* 1875.—Visited Girnâr. At 1,750 feet above Junâgadh, and some way above where the steps begin—on the rock, on the left hand going up is the inscription (No. 6) :—

स्वस्ति श्री संवत १६८१ वर्षे १ कार्तिक
वदि ६ सोमाश्री गिरनार तीर्थे
नी पूर्वनी पातनो चद्यावाश्री
ढीवतोसंघेघीएपानिमित्तेश्री
मालज्ञातीथामांसिंघजी
मेघझीनेउद्यमेकराव्यो

This records the building or repair of the steps by a Sanvgi in A.D. 1626. But 250 feet above this is another inscription (No. 7) on a rough surface of the rock ; it is:—

सं०१२१२श्रीश्रीमालज्ञती
यमहंश्रीराणिरासूतंदंडश्री
श्रीवाकिनपद्यावा[का?]रिता ॥

There are also others more or less illegible at different places on the way up, such as No. 8 :—

सं १५३५

No. 9.

सं १२२३
महं० मीराणीगसुतआवाके
नपद्याकारिता

No. 10.—*At another place.*

सं १२२२ श्री श्रीमालज्ञाती
यमहंश्रीराणिगसुत दंड
श्रीआवाकेनपद्याकारिता

At the entrance gate to the Jaina temples is a long inscription of Mandalika, which was first copied by Captain (now Sir Geo.) LeGrand Jacob : the following is a fresh copy:—

No. 11.—*On the Gate at Girnar.*

॥ मतेः श्रेष्ठंसद्धीमानसोसबोधानायातिम्मयाभूपपरितागोनुरागाशयः ॥ पीयूषप्रवीक्षणादिमती- ॥

॥ तायदासारादासारदा ॥ १ ॥ यत्कांतेःपुरतः समसमरुचिप्रदोतनाद्याअमीखद्योताइवरोजिरेत्रिजगती जाग्रत्प्रतापाअपि ॥ दास्यतिस्मयदीयसस्मर

॥ वहखयच्छंहतशीश्वत ॥ २ ॥ किंभूवभ्वाप्रकटमुकुटा नीलरत्नप्रभृतश्चितारत्नजितपनिपतांनिमिदेधांवि- दिमीडाटिवरममतरामीसिं भुंगेणदतापदृष्टार्मतिरितिभवे

॥ तेचिविघ्नकरिणोदंतुंतथाप्रार्थनासाफल्यायविभत्तियाफलतातिमाकंदजांधर्मिणां । धत्तेकंसुतसंयुतंसुत शतेच्छापूर्तयोकिंनृणांतौविश्वेकाहि ॥

॥ माहाश्रीअंबिकांसंस्तुवे ॥ ३ ॥ श्रीउज्जयंतगिरिराजमाधिप्रतीते सद्धर्म्मकर्मकरणोद्यमिनांजनानां ॥ सांनिध्य मीहितममीगुरुमेघनादालेशाधिपप्रभृतय

॥ सदिशाः स्वजंतु ॥ ५ ॥ अद्यच ॥ नानातीर्थोपवनतटिनीकाननैरम्यहर्म्यैः ॥ पौरैर्भूमीपतिपृथुकृतात्यं तसौख्यैरसंख्यैः॥ शश्वद्भूषाभृदपिविपुलांराष्ट्रवर्यः सु

॥ राष्ट्रा । राष्ट्रोदधेनुपमगिरिराट्रैवतालंकृतिंयः ॥ ६ ॥ मागागर्वममर्त्यपर्वतपरांप्रीतिंभजंतस्त्वयाभाभ्यंतरे विचंद्रमप्रभृतयः केकेनमुग्धाशयाः ॥ एकोरैवतभूध

॥ रोविजयतांयद्दर्शनात्प्राणिनो । यांतिभ्रांतिविवर्जिताः किलमहानंदंसुखश्रीजुषः ॥ ७ ॥ तत्रच ॥ गिरि स्फुरद्दुरस्थितिर्विततभूरिशाखोदयः॥ सुपर्वमहिमास्पदंजगतिवं

॥ शआस्तेहरेः॥ यदुद्भवशिवांगजाम्युतबलप्रमुख्याअलंकृतिंददातिनिर्मलामाखिलसत्सुमुक्ताआपि ॥ ८ ॥ वंशोस्मिन्यदुनामकावरपतेरभ्युग्रशौर्यावलेरासतिराजकु ।

॥ लंगुणोघविपुलंश्रीयादवख्यातिमत् ॥ अत्राभून्नृपमंडलीनतपदः श्रीमंडलीकः क्रमात् । प्रासादंगुरुहे मपत्रततिभिर्योचीकरंभेमिनः॥ ९ ॥ नवघननृपतिस्तदीयसूनु

॥ र्नवघनमाहितव्रजेसिप्रादधानः ॥ नवघनवृष्टिप्रजावतौघेनवघनसारसदृक्यशोभिरामः ॥ १० ॥ महीमहेंद्रो महीपालदेवः पुत्रस्तदीयोजनियन्नृदेवः यद्दानदास्यं

॥ सुरधेनुरत्न ॥ द्रुमास्तदानमिंगमन्नयत्नं ॥ श्रीप्रभासेसोमनाथप्रासादकृत् ॥ ११ ॥ वंरगारनामारिपु-
राजवृक्षेष्वंगारएवाजनिभूमिजानिः शृंगारकृत्तत्कुलराज्यलक्ष्म्या ॥ भृंगारधा

॥ राजगतीलताया: ॥ १२ ॥ आसीत्श्रीजयसिंहदेवनृपतिस्तत्पट्टभूभामिनीभास्वत्भोगरसालसार्द्रनयनो-
न्यायांबुधिश्चेतरुक् ॥ शत्रुत्रासनकृत् व्रतीचमहिमानंम्रक्षमाभृत्ताति:

॥ स्फूर्जन्मौलिमणीमयूषसलिलप्रक्षालिताघ्रिद्वय: ॥ १३ ॥ दिद्युतेतदनुमोकलसिंह: शत्रुभूपगजभेदनसिंह:
यत्प्रतापमभजद्यादे हंस:संन्मन:सरसिजे

॥ कलहंस:॥ १४ ॥ तदनुमेलगदेवनरेश्वर: सुकृततुष्टगरिष्ठसुरेश्वर: समभवद्भव × × पदांबुजेभ्रमरतांक
लयन्नमलांगवान् ॥ १५ ॥ तत्पादोदयसानुम

॥ भ्युदयकृत्प्रोद्यत्प्रतापाद्भुतो ॥ दिक्चक्रप्रसरत्करक्रमितभूभृत्शेखरेभासुर:। आसीत्श्रीमहिपालदेवनृपाति
निर्नाशितारिक्षमापालोव्व

॥ कताति: कुनीतितिमिरप्रध्वंसनप्रत्पैल: ॥ १६ ॥ तत्सूनुर्जयतिद्विषत्करिकुलत्रासैकपंचानन : ॥ श्रीमन्म
न्डलिक: क्षितीश्वराशिर: कोटीरहीरप्रभ: ॥ स्व:

॥ सिंधुर्म्युपलक्षिताक्षतगतिर्त्रभ्रंम्यतेद्यापियत् कीर्तिस्मन्यमतीत्यवार्धिवलयंवार्द्धिप्रुसारत्यरा ॥ १७ ॥नाल्पंध्य:
कुतउन्नतोनरपति: कस्या: कुतोविश्वभू:

॥ स्तंपात्रेकुरुत: किमत्रकृतिनोकिंद्विट्कृत: स्वामिनोसौराष्ट्राधिपति: । सुखायरिपुभिश्चक्रेथकिंप्रीतित: ॥
कीदृक्मंडलिक: क्षितीश्वरइहश्रीराजराजिश्रित : ॥ १८ ॥

॥ आलोनस्तंभरूपोजयकलकलभस्यासुखांभोधिसेतु : केतु: शौर्योघसौधेरणदधिमथन:सद्य: सोत्रक्षणांक:
पूर्वाद्रि: खद्रवश्वराकिरणरुचांवैरिराजांगनाना

॥ मुर्वेर्वैधव्यदीक्षोजयतिनरपतेर्मंडलीकस्यबाहु:॥ १९ ॥रेरेप्रेयार्थिनोव:किमपिहितवच: श्रावयेहंकृपार्तो ॥
यस्याश्चीयोन्हिषातोस्थलितमृदुरजोप्युत्कटं शैरतेज:

॥ हत्वाभूलोकमेनंमलिनयातितमांतत्किमेतत्पुरस्ताद् । यूयंमुक्तामदश्राक्श्रयतनरपतेर्मंडलीकस्यसेवां॥२०॥
चातुर्यंवतवेधसंसुरगवारित्नद्रुमान्यत्पशु: प्रोद्यत्कर्करका

॥ ष्ठदुष्टवपुषश्चक्रयमाजन्मत: ॥ सचैतन्ययुजस्त्रपाकुलहृदोदानैकनिष्णाततां ॥ दृष्ट्वामंडलीकप्रभोत्रभवत
स्तेघाभविष्यन्कथं ॥ २१ ॥ ॥ इति श्रीराजवंशवर्णनं

॥ ॐ अथश्रीशाणवर्णनं॥ अस्तिस्वनिधिश्रीयोनिरबाधेप्रेमास्पदंसेवाधिश्राधिर्मस्यवसुंधरोत्तमवधूमौलिस्फुरन्मं-
डनं ॥ वापीकूपतटाककाननजिनप्रासादशैवालय

On a stone on the face of the hill, behind Vastupâla Tejapâla's temple, is the following, No. 12, which I believe to have been hitherto unnoticed :—

वस्तुपालविहारेणहारेणेवोज्वलश्रिया ॥ उपवुंठस्थितेनायंशैलराजोविराजते
श्रीविक्रमसंवत १२८८ वर्षेअश्विनवदी १५ सोमेमहामात्यश्रीवस्तुपालेनआत्मश्रेयोर्थं
पश्चाद्भागेश्रीकपर्दियक्षप्रासादसमलंकृतः श्रीशत्रुंजयावन्मीआदिनाथप्रासादृस्तदृग्रतोवायपक्षे
स्वीयसद्धर्मचारिणीमहंश्रीललितादेवीश्रेयोर्थंविशतिजिनालंकृतः श्रीसम्मेताशिखरप्रा
सादस्तथादक्षिणपक्षोद्वि० भार्यामहंश्रीसोखुश्रेयोर्थंचतुर्विंशतिजिनोपशोभितः श्रीअष्टा
पदप्रासादः ·,· अपूर्वघाटरनारुचिरतरमत्रिनवप्रासादचतुष्टयंनिजद्रव्येणकारयोचक्रे ॥

Inside Vastupâla's temple are two inscriptions of a single line each. The first (No. 13), on a lintel on the left side of the first dome in the central temple, is—

महामात्यश्रीवस्तुपालमहं: श्रीसाखूम्रीन्न:

and the other (No. 14) on the right side (Inscription)—

महामात्यश्रीवस्तुपालमहंश्रीलालतालेविम्राने

On an image in Vastupála's is the following:—

No. 15.

माहामात्य श्रीवस्तुपालमहंश्री ललितादेवमूर्त्ति ।
माहामात्य श्रीवस्तुपालमहं श्रीसोखुमूर्त्ति ।

Over each of the six doors that originally opened into this curious temple are inscriptions beautifully cut in slate, but unfortunately where the rain has got access to them through the roofs of the porches they are much damaged, and in some places entirely obliterated.

No. 16.—VASTUPALA TEJAPALA'S TEMPLE OVER WEST DOOR.

॥ – नमःश्रीसर्वज्ञाय ॥ पायान्नेमिजिनःसयस्यकथीतःस्यामिकृतागस्थितावग्रेरूपादिदक्षयास्थितवतेप्रीतेसुरा-
णांप्रभौ ॥ कायेभागवतेवनेवक द्विपोलाबिनेशंसंतामिदशां — — मपि — —
वनाजव ॥१॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षेफागुण शुदि १० बुधेश्रीमदणहिल

॥ पुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्यठ०श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं श्रीतेजःपालाग्रजन्मनोमाहामात्य श्रीवस्तुपालस्यात्मजेमहं श्रीललितादेवीकुक्षिसरो

॥ वरराजहंसायमानेमहं० श्रीजयतसिंहेसं ७९ वर्षपूर्वस्तंभतीर्थमुद्राव्यापारान्व्यापृण्वतिसाति सं ७ ७ वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्त्तंडमाहाराजाधिराज श्रीलवणप्रसाददेवसु ।

॥ तमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदाप्रतिपन्नापत्येनमाहामात्यश्रीवस्तुपालेनतथाअनुजेनसं ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतामहं० श्रीतेजःपालेनच श्रीशत्रुंजयार्बुदाचलप्रभृतिमाहातीर्थेषु श्रीमदणहिलपुरभृगुपु

॥ रस्भंतनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशो ऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः॥तथासचीवेश्वर श्रीवस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमाहातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वनाथदेवसत्यपु

॥ रावतार श्रीमाहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढ स्वापितामहठ० श्रीसोमनिजपितृठ० श्रीआशाराजमूर्तिद्वितयचारुतोरणत्रयश्रीनेमिनाथ

॥ देवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमाहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमाहातीर्थेआत्मनस्तथास्वसधर्मचारिण्याःप्राग्वाटजातीयठ०श्रीकान्हडपुत्र्याःठ० राणुकुक्षिसंभूतायामहं० श्रीललितादेव्याः

॥ पुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसुरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रातिष्ठितश्रीअजितनाथदेवादिविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसंमेतमाहातीर्थावतारप्रासादःकारितः ॥ छ ॥

॥ पीयूषपूरस्यचवस्तुपालमंत्रीशितुश्चायमियान्विभेदः॥ एकःपुनर्जीवयतिप्रमीतंप्रमीयमाणंतुभुविद्वितीयः॥१॥ श्रीदश्रीदयितेश्वरप्रभृतयःसंतुक्वचित्तेपियेप्रीणंतिप्रभावेष्णवोपिविभवैर्नाकिंचनकंचन। सोयंसिंचतिकांचनैः प्रतिदिनंदारिद्र्यदावानलप्रम्लानांपृथिवींनवीनजलदः श्रीवस्तुपालः

॥ पुनः॥२॥भ्रातःपातकिनांकिमत्रकथयादुर्मंत्रिणामेतयायेषांचेतसिनास्तिकिंचिदपरंलोकोपकारंविना॥नन्वस्पैवगुणान्गुणीहिगणशःश्रीवस्तुपालस्ययस्तद्विश्वोपकृतिव्रतंचरातियत्कर्णनेचीर्णपुरा ॥ ३ ॥ भित्वाभानुंभोजराजेप्रयातेश्रीमुंजेपिस्वर्गसाम्राज्यभाजि ॥ एकःसंप्रत्यर्थिनांवस्तुपालस्तिष्ठत्यश्रु

॥ स्यंदनिष्कंदनाय ॥ ४ ॥ चौलुक्यक्षितिपालमौलसचिवत्वत्कीर्तिकोलाहलस्त्रैलोक्येपिविलोक्यमानपुलकानंदाश्रुभिःश्रूयते ॥ किंचैषाकलिदूषितापिभवताप्रासादवापीप्रपाकूपारामसरोवरप्रभृतिभिर्धात्रीपवित्रीकृता ॥५॥ सश्रीतेजःपालःसचिवश्चिरकालमस्तुतेजस्वी ॥ येनवयंनिश्चिंताचिंतामणिने

॥ वनंदाम ॥६॥ लवणप्रसादपुत्रश्रीकरणेलवणसिंहजनकोसौ । मंत्रीत्वमत्रकुरुतांकल्पशतंकल्पतरुकल्पः ॥७॥ पुरापादेनदैत्यारेर्भूवनोपरिव तिंना ॥ अधुनावस्तुपालस्यहस्तेनाधःकृतोबलिः ॥ ८ ॥ दयितालिलितादेवी तनयमवीतनयमापसचिवेंद्रात् ॥ नाम्नाजयंतसिंहंजयंतमिद्रात्पुलोमपुत्रीव ॥९॥

॥ – – श्रीगुर्जरेश्वरपुरोहित ठ० श्रीसोमेश्वरदेवस्य ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेता मलिखत्जैत्रसिंहध्रुवःसुधीः ॥१॥ वाहडस्यतनूजेनसूत्रधारेणधीमता ॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥२॥ श्रीनेमेस्त्रिजगत्भर्तुरंबायाश्चप्रसादतः ॥ वस्तुपालान्वयस्यास्तुप्रशस्तिःस्वातिशालिनी ॥३॥

No. 17.—Vastupala Tejapala's Temple over a back door.

॥ — — — — यः पु — — — तयद्कुलक्षीरार्णवेंदुर्जिनोयत्पादाब्जपवित्रमौलिरसभश्रीरुज्जयंतोप्ययं ॥ धत्तेमूर्ध्निनिजप्रभुप्रमृमरोद्दामप्रभाभंडलोविश्वक्षोणिभृदाधिपत्यपदवींनीलातपत्रोज्वलां ॥१॥ स्वस्तिश्रीविक्रमसंवत्१२८८वर्षेफागुणशुदि १० बुधेश्रीमदणाहि ॥

॥ [लपुरवास्त] व्यप्राग्वाटान्वयप्रसूतठ०श्रीचंडपात्मजंठ०श्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ०श्रीअशाराजनंदनस्यठ० श्रीकुमारदेवीकुक्षिसंभूतस्यठ०श्रीलुणिगमहं० ठ०श्रीमालदेवयोरनुजस्यमहं० श्रीतेजः पालाग्रजन्मनोमाहामात्यश्रीवस्तुपालस्यात्मजेमहं० श्रीललितादेवी

(कुक्षिसरोवरराजहं) सायमानेमहंश्रीजयतसिंहेसं ७९ पूर्वंमुद्राव्यापारंव्याकृण्वतिसतिसं७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमाहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशैकमार्तंडमहाराजाधिराजश्रीलवण

॥ (प्रसाददेवसुत) महाराजश्रीवीरधवलदेवप्रीति[प्रति]पन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमाहामात्यश्रीवस्तुपालेनतथाअनुजेनसं० ७६ वर्षपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्व्याकृण्वतामहं०श्रीतेजःपालेनचश्रीशत्रुंजयार्बुदाचलप्रभृतिमाहातीर्थेषु

॥ (श्रीमद्दणाहिलपुर) श्रीभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमाहातीर्थावतारश्रीमदादितीर्थंकरश्रीऋषभदेव

॥ (स्तंभनकपुरावतार) श्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमाहावीरदेवप्रशस्तिसहितकश्मीरावतारश्रीसरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनद्वन्द्वअम्बावलोकनम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामहठ०श्रीसोमस्यनिजपितृठ० श्रीआशाराज

॥ (मूर्तिद्वितय) चारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकस्तंभश्रीअष्टापदमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजिते श्रीनेमिनाथदेवाधिदेवाविभूषितश्रीउज्जयंतमहातीर्थेआत्मनस्तथास्वभार्यायाःप्राग्वाटज्ञातीय ठ० कान्हडपुत्र्याःठ०

॥ (राणुकुक्षिसंभूताया) महं० श्रीसोलुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरेशिष्यश्रीआणंदसूरेश्रीअमरसूरेपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठितश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवसमंड

॥ (पः श्रीसंभेतमहा) तीर्थावतारप्रधानप्रासादः कारितः ॥ छ ॥ चेतः किंकलिकालसालसमहोकिंमोहनोहस्यतेतृष्णेकृष्णमुखासिकिंकथयाकिंविघ्नौघमोघोभवान् ॥ ब्रूमः किंतुसखेनखेलति किमप्यस्माकमुज्जृंभितंसैन्येयत्किलवस्तुपालकृतिनाधर्मस्यसंवर्धितं ॥१ ॥ यंविधुंवंधवः सिद्धमर्थिनःशत्र

॥ — —(ण)— — पश्यंतिवर्ण्यतांकिमयंमया ॥ २ ॥ वैरंविभूतिभारत्योःप्रभुत्वप्राणिपातयोः ॥ तेजस्वितात्रशमयोःशमितंयेनमंत्रिणा ॥ ३ ॥ दीपः स्फुर्जतिसज्जकज्जमलः स्नेहंमुहुःसंहरन्निर्दुर्मंडलवृतखंडनपरःप्रद्वेष्टिमित्रोदयं ॥शूरःक्रूरकरःपरस्यसहतेतेजोनतेजस्विनस्तत्केनप्रतिमंत्र

॥ — — —वस्तुपालाभिधं ॥४ ॥ आयाताःकतिनैवयांतिकतिनोयास्यंतिनोवाकतिस्थानस्थाननिवासिनोभवपथेपांथीभवंतोजनाः ॥ अस्मिन्विस्मयनीयबुधिजलधिर्विध्वस्यदस्यून्करेकुर्वन्पुण्यनिधिधिनोतिवसुधांश्रीवस्तुपालःपर ॥ ५ ॥ दधेऽस्यवीरधवलक्षितिपस्यराज्यभारेधुरंवरधुरां

॥ — —श्रीतेजपालसचिवेदधतिस्वबंधुभारोधृतावधिरकैधुरणिभावं ॥६॥ इहतेजपालसचिवोविमलितविमलाचलेंद्रममृतभृतं ॥ कृत्वानुपमसरोवरममरगणंप्रीणयांचक्रे ॥ ७ ॥ एतेश्रीसलधारिश्रीनरचंद्रसूरीणां ॥ इहवालिगसुतसहजिगपुत्रातकतनुजवाजडतनूजः ॥ आलि ।

॥ [आलिखादिमांकायस्थस्तं] भधुरीयधुरोजयतासिंहः ॥ ८ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्कीर्णपुरुषोत्तमेनेयं ॥ ९ ॥ १०॥ महामात्यश्रीवस्तुपालस्यप्रशस्तिरियं ॥ छ ॥ ६०३ ॥

॥ महामात्यश्रीवस्तुपालभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ छ ॥

No. 18.—On Vastupala Tejapala's Temple.

॥ॐनमःसर्वज्ञाय ॥ प्रणमदमरप्रेंखन्मौलिस्फुरन्मणिधोरणीतरुणकिरणश्रेणीशोणीकृताखिलविग्रहः ॥ सुरपतिकरोन्मुक्तैःस्वत्रोदकैर्धृणारुणःप्लुततनुरिवापायात्पायान्जगतीशिरांगजः॥ १ ॥ स्वस्ति ॥ श्रीविक्रमसंवत्१२८८वर्षेफागुणशुदी१०बुधेश्रीमदणहिलपुरवास्तव्यप्रा

॥ ग्वाटान्वयप्रसूत ठ० श्रीचंडपात्मज ठ० श्रीचंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशाराजनंदनस्य ठ० श्रीकुमारदेवीकुक्षिसंभूतस्य ठ० श्रल्लिणीगमहं० श्रीमालदेवयोरनुजस्यमहं० श्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्वात्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमाने

॥ महं० श्रीजयतसिंहेसं७९वर्षपूर्वंस्तंभनतीर्थमुद्राव्यापारंव्यापृण्वतिसतिसं७७वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधव

॥ लदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६वर्षपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारान्व्यापृण्वतामहं० श्रीतेजःपालेनचश्रीशत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषुश्रीमदणहिलपुरभृगुपुरस्तंभनपुरस्तंभतीर्थदर्भवतीधव

॥ लक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोऽभिनवधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासाचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थावतारश्रीमदादितीर्थंकरश्री ऋषभदेवस्यंभनकपुरावतारश्रीपार्श्वनाथदेवश्रीसत्यपुरावतारश्रीमहावरिदेव.

॥ प्रशस्तिसहितकस्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढनिजपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्तिद्वितयकुंजराधिरूढमाहामात्यश्रीवस्तुपालअनुजमहंश्री

॥ तेज : पालमूर्तिद्वयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटन कस्तंभश्रीसंमेतमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्ज यंतमहातीर्थेआत्मनस्तथास्वभार्यायाश्चप्राग्वाटजातीय ठ० श्रीकान्हडपुत्र्याः ठ०

॥ राणुकुक्षिसंभूतायामहंश्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानोशिष्यश्रीशांति सूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणप्रभुश्रीविजयसेनसूरिप्रतिष्ठि तश्रीऋषभदेवप्रमुखदेवालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहा

। तीर्थावतारनिरुपमप्रधानप्रासादःकारितः ॥ प्रासादैर्गगनांगणप्रणयिभिःपातालमूलंकषैःकासारैश्चसितैः सिताम्बरगृहैर्नीलैश्चलीलावनैः येनेयंनयनिर्जितेंद्रसचिवेनालंकृतालंक्षितिः क्षेमैकायतनांचिरायुरुदयी श्रीवस्तुपालोस्तुसः ॥ १ ॥ संदिष्टंतववस्तुपालवलिनाविश्वत्रयीयात्रिकान्मत्वाना

॥ श्चरित्रमितितेहृष्टोस्मिनंद्याश्चिरं ॥ नार्थिभ्यःक्रुधमर्थितःप्रथयसिस्वल्पंनदत्सेनचस्वश्लाघांबहुमन्यसेकिम परंनश्रीमदान्मुह्यसि ॥ २ ॥ अरिबलदनलश्रीवीरनामायमुख्यांसरपतिरवतीर्णस्तर्कयामस्तदस्य ॥ निवसतिसुरशाखीवस्तुपालाभिधानःसुरगुरुरपितेजःपालसंज्ञःसमीपे ॥ ३ ॥ उदारःशूरोवा

॥ रुचिरवचनोवास्तिनाहिवाभवत्तुल्यःकोपिक्वचिदितिचुलुक्येंद्रसचिव ॥ समुद्भूतभ्रांतिर्नियतमवगतुंतवयशस्त तिर्गेहेगेहेपुरिपुरिचयातादिशिदिशि ॥ ४ ॥ साकत्रापियुगत्रयाबितगतासृष्टाचसृष्टिःसतांसोदत्साधुरसं चरत्सुचरितःखेलत्खलोभूत्कालिः ॥ तद्विश्वार्त्तिनिवर्त्तनैकमनसाप्रत्तोधुनाशं

॥ भुनाप्रस्तावस्तववस्तुपालभवतेयद्रोचतेतत्कुरु ॥ ५ ॥ केनिधायवसुधातलेवनंवस्तुपालनयमालयंगताः॥ त्वंतुनंदसिनिवेशयान्निदंदिक्षुधावतिजनेक्षुधावाति ॥ ६ ॥ पौत्रेणधारयवराहपतेधारंत्रसिंर्यप्रकाशयस दाजलदाभिषिंच ॥ विश्राणितेनपरिपालयवस्तुपालभारंभवत्सुयदिमंनिदधेविधा

॥ ता ॥ ७ ॥ आत्मात्वंजगतःसदागतिरियंकीर्तिर्मुखंपुष्करंमैत्रीमंत्रिवरस्थिराघनरसःश्लोकस्तमोघ्नःशमः ॥ नाक्तःकेनकरस्तवामृतकरःकायश्चभास्वानितिस्पष्टंधूर्जटिमूर्त्तयःकृत्तपदाश्रीवस्तुपालत्वयि ॥ ८ ॥ वि द्यायद्यपिवैदिकीनलभतेसाभाग्यमेषाक्वचिन्नस्मार्त्तंकुरुतेचकश्चनवचःकर्णद्वयेय

॥ द्यपि ॥ राजानःकृपणाश्चयद्यपिगृहेयद्यप्ययंचव्ययश्चिताकापितथापितिष्टतिनमेश्रीवस्तुपालेसति ॥ ९ ॥ क र्णेखलप्रलपितंनकरोषिरोषंनाविःकरोषिनकरोष्यपदेचलोभं॥तेनोपरित्वमवनेरपिवर्तमानःश्रीवस्तुपालक लिकालमधःकरोषि ॥ १० ॥ सर्वत्रभ्रांतिमतीसर्वविदस्त्वदभवत्कथंकीर्तिः

॥ श्रीवस्तुपालपितृकमनुहर्तेसंततिप्रायः ॥ ११ ॥ सोपिवलेरवलेपःस्वल्पतरोभूत्तथैवकल्पतरोः ॥ श्रीवस्तुपा लसचिवेसिंचतिदानामृतैर्जगतीं ॥ १२ ॥ नियोगिनागेषुनरेश्वराणांभद्रस्वभावःखलुवस्तुपालः ॥ उद्दा मदानप्रसरस्ययस्यविभाव्यतेक्वापिनमत्तभावः ॥ १३ ॥ विबुधैःपयोधिमध्यादेकोबहु

॥ तःकरीदुरुपलब्धः ॥ बहवस्तुवस्तुपालप्राप्ताविबुधत्वयैकेन ॥ १४ ॥ प्रथमंहैप्रवाहैर्वावनरथनाथमात्मनःस चिवः ॥ अधुनातुसुकृतसिंधुःसिंधुरवृंदैःप्रमोदयति ॥ १५ ॥ श्रीवस्तुपालभवताजलधेर्गंभीरताकिला कलिता ॥ आनीयततोगजतास्वपतिद्वोरयदाकलिता.॥ १६ ॥ एतेश्रीमद्गुर्जरेश्वरपुरोहि

॥ तठ० श्रीसोमेश्वरदेवस्य ॥ इहवालिगसुतसहजिगपुत्रानकतनुजबाजडतनूजः ॥ अलिखदिमांकायस्थः स्तंभपुरीयध्रुवोजयतासिंहः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनो त्कीर्णापुरुषोत्तमेनेयं ॥ २ ॥ माहामात्यश्रीवस्तुपालस्यप्रशस्तिरियंनिष्पन्ना ॥ शुभंभवतु ॥ ६०३ ॥

॥ श्रीनेमेस्त्रिजगद्भर्तुरंबायाश्चप्रसादतः॥ वस्तुपालान्वयस्यास्तुप्रशस्तिस्वास्तिशालिनी ॥ माहामात्यश्रीवस्तुपा लभार्यामहं० श्रीसोखुकायाधर्मस्थानमिदं ॥ कल्याणमस्तु ॥

No. 19.—Inscription on the Temple of Vastupala Tejapala—over the North entrance.

॥ॐनमःश्रीनेमिनाथदेवाय ॥ तीर्थेशाःप्रणतेंद्रसंहतिशिरःकोटीरकोटिस्फुटत्तेजोजालजलप्रवाहलहरीप्रक्षालितांघ्रिद्वयः ॥ तेवःकेवलमूर्तयःधवलितारिष्टांविंशिष्टामभीतामष्टापदशैलमौलिमणयोविश्राणयंतु श्रियं ॥ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण

॥ शुदि१०बुधेश्रीमदणाहिलपुरवास्तव्यप्राग्वाटान्वयप्रसूतठ० श्रीचंडपात्मजश्रीचंडप्रसादांगजठ० श्रीसोमतनुजठ०श्रीआशाराजनंदनस्यठ०श्रीकुमारदेवीकुक्षिसंभूतस्यठ० श्रीलुणिगमहंश्रीमालदेवयोरनुजस्यमहंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्यात्मजे

॥ महंश्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहंश्रीजयतसिंहेसं ७९ वर्षेपूर्वस्तंभतीर्थवेलाकुलमुद्राव्यापारं व्यापृण्वतिसतिसं ७७वर्षेश्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैक

॥ मार्त्तंडमहाराजाधिराजश्रीलवणप्रसाददेवसुतमहाराजश्रीवीरधवलदेवप्रीतिप्रतिपन्नराज्यसर्वैश्वर्येणश्रीशारदाप्रतिपन्नापत्येनमहामात्यश्रीवस्तुपालेनतथाअनुजेनसं७६ वर्षेपूर्वंगुर्जरमंडलेधवलक्कप्रमुखनगरेषु मुद्राव्यापारानूव्यापृण्वतामहं० श्रीतेजःपालेनचश्री

॥ शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषुश्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थानेष्वपिकोटिशोधर्मस्थानानिप्रभूतजीर्णोद्धाराश्चकारिताः ॥ तथासचिवेश्वरश्रीवस्तुपालेनइहस्वयंनिर्मापितश्रीशत्रुंजयमहातीर्थाव

॥ तारश्रीमदादितीर्थंकरश्रीऋषभदेवस्थंभनकपुरावतारश्रीपार्श्वनाथदेवसत्यपुरावतारश्रीमहावीरदेवप्रशस्तिसहितकइमीरावतारश्री सरस्वतीमूर्त्तिदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोकनाशाम्बप्रद्युम्नशिखरेषुश्रीनेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढाने

॥ जपितामह ठ० श्रीसोमस्वपितृ ठ० श्रीआशाराजमूर्त्तिद्वितयतोरणत्रयश्रीनेमिनाथदेवआत्मीयपूर्वजाग्रजानुजपुत्रादिमूर्त्तिसमन्वितसुखोद्घाटनकरतंभश्री संमेतावतारमहातीर्थप्रभृतिअनेककीर्तनपरंपराविराजितेश्रीनेमिनाथदेवाधिदेवविभूषितश्रीमदुज्जयंतमहातीर्थेआ

॥ त्मनस्तथास्वभार्यायाःप्राग्वाटजातीय ठ० कान्हडपुत्र्याः ठ० राणुकुक्षिसंभूतायामहंश्रीसोखुकायाःपुण्याभिवृद्धयेश्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्यश्रीशांतिसूरिशिष्यश्रीआणंदसूरिश्रीअमरसूरिपदेभट्टारकश्रीहरिभद्रसूरिपट्टालंकरणश्रीविजयसेनसूरिप्रतिष्ठि

॥ तश्रीमदादिजिनराजश्रीऋषभदेवप्रमुखचतुर्विंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीअष्टापदमहातीर्थावतारप्रधानप्रासादःकारितः ॥ छ ॥ स्वस्तिश्रीवलयेनमोस्तुनितरांकर्णायदानेययोरस्पष्टेपिदृशांयशःकियदिदंवद्यास्तदेताःप्रजाः ॥ दृष्टेसंप्रतिवस्तुपालसचिवत्यागेकरि

॥ प्यंतिताःकीर्तिकांचनयापुनःस्फुटमियंविश्वेपिनोमास्यति ॥ १ ॥ कोटीरैःकटकांगुलीयतिलकैःकेयरहारादिभिःकीशैर्यैश्चविभूष्यमाणवपुषोयत्पाणिविश्राणितैः ॥ विद्वांसोगृहमागताःप्रणयिनीरप्रत्यभिज्ञाभृतस्तैस्तैःस्वंशपथैःकथंकथमिवप्रत्याययांचक्रिरे ॥ २ ॥ न्यासंव्यातनुतांविरोचनसुतः

॥ त्यागंकवित्वाश्रियंभासव्यासपुरःसराः पृथुरघुप्रायाश्चवीरव्रतंप्रज्ञांनाकिपताकिनीगुरुरपिश्रीवस्तुपालध्रुवंजानी मोनाविवेकमेकमकृतोत्सेकंतुकौतस्कुतं ॥ ३ ॥ वास्तवंवस्तुपालस्यवेत्तिकश्चरिताद्भुतं ॥ यस्यदानमविश्रां तमर्थिष्वपिरिपुष्वपि ॥ ४ ॥ स्तोतव्यःखलुवस्तुपालसचिवः कैर्नामवाग्वैभवैर्यस्य

॥ त्यागविधिर्विधूयविविधांदारिद्रमुद्रांहठात् ॥ विश्वेस्मिन्नखिलेप्यसूत्रयदसावर्थीतिदातेतिचद्वौशब्दावभिधेय वस्तुविरहव्याहन्यमानस्थिती ॥ ५ ॥ आद्येनाप्यपवर्जनेनजानेतार्थित्वप्रमाथान्पुनःस्तोकंदत्तमितिक्रमां तरगतानाव्हाययन्नर्थिनः ॥ पूर्वस्माद्गुणसंख्ययापिगुणितंयस्तेष्वनावर्तिषुद्रव्यं

॥ दातुमुदस्तहस्तकमलस्तस्थौचिरंदुस्थितः ॥ ६ ॥ विश्वेस्मिन्किलपंकपंकिलतलेप्रस्थानवीर्थिविनासीदन्नेष पदेपदेनपुरतोगंतेतिसंचितयन् ॥ धर्मस्थानशतच्छलेनविदधेधर्मस्यवर्षीयसःसंचारायशिलाकलापप दवींश्रीवस्तुपालस्फुटं ॥ ७ ॥ अंभोजेपुमरालमंडलरुचोडिंडीरपिंडात्विषःकासारे

॥ षुपयोधिरोधसिलुठन्निर्निक्रमुक्ताश्रियः ॥ ज्योत्स्नाभाःकुमुदाकरेषुसदनोद्यानेषपुष्पोल्वणाःस्फूर्त्तिकामिव वस्तुपालकृतिनःकुर्वंतिनोकीर्त्तयः ॥ ८ ॥ देवस्वर्नाथकष्टंननुकइवभवान्नंदनोद्यानपालःखेदस्तत्कोद्यके नाप्यहहहतहतःकाननात्कल्पवृक्षःहुंमावादीस्तदेतत्किमपि

॥ करुणयामानवानांमयैवप्रीत्यादिष्टोयमूर्व्यास्तिलकयतितलंवस्तुपालच्छलेन ॥ ९ ॥ श्रीमंत्रीश्वरवस्तुपालयश सामुच्चावचर्वीचिभिःसर्वस्मिन्नापिलंभितेधवलतांकल्लोलिनीमंडले॥ गंगवेयमितिप्रतीतिविकलास्ताम्यंति कामंभुविभ्राम्यंतस्तनुसादमंदितमुदोमंदाकिनीयात्रिकाः ॥ १० ॥ व.

॥ त्कंनिर्वासनाज्ञानयनपथगतंयस्यदारिद्र्यदारयोर्दृष्टिःपीयूषवृष्टिःप्रणयिषुपरितःपेतुषीसप्रसादं ॥ प्रेमालापस्तु कोपिस्फुरदसमपरब्रह्मसंवादवेदीनेदीयान्वस्तुपालसखलुयदितदाकोनभाग्यैकभूतिः ॥ ११ ॥ साक्षात् ब्रह्मपरंधरागतमिवश्रेयोविवर्त्तेसतांतेजःपालइतिप्रसिद्धमाहिमातस्थानु

॥ जन्माजयी ॥ योधत्तेनदशांकदापिकलितविद्यामविद्यामयीयंचोपास्यपरिस्पृशन्निकृतिनःसद्यःपरांनिर्वृति ॥ १२ ॥ आकृष्टिःकमलाकुलस्यकुदशारंभस्यसंस्तंभनंवश्यत्वंजगदाशयस्ययशसामाशांतनिर्वासनं॥ मोहःशत्रु पराक्रमस्यमृतिरप्यंन्यायदस्योरितिस्वंरपद्रिवकर्मतिर्मितमयामत्रास्य

॥ मंत्रीशितुः ॥ १३ ॥ एतेमलधारिश्रीनरेंद्रसूरिणां ॥ स्तंथतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेताम लिखज्जैत्रसिंहध्रुवंसुधीः ॥ १ ॥ हरिमंडपनंदीश्वरशिल्पीश्वरसोमदेवपौत्रेण ॥ वकुलस्वामिसुतेनोत्की र्णापुरुषोत्तमेनेयं ॥ २ ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियानिष्पन्ना ॥ मंगलंमहाश्रीः ॥ छ ॥

No. 20.—Vastupala Tejapala's Temple—south door.

॥ नमःसर्वज्ञाय ॥ येदुज्जयंत जयाभूप्रजाकल्याणा

॥ स्वस्ति श्री विक्रम संवत् १२८८ वर्षे फागुण शुदि १० बुधे श्री मदणाहलपुरवा।

॥ स्तव्यप्राग्वाटान्वयप्रसूत ठ०श्री चंडपात्मज ठ० श्री चंडप्रसादांगज ठ० श्रीसोमतनुज ठ० श्रीआशा राजनंदनस्य ठ० श्री कुमारदेवीकुक्षिसंभूतस्य ठ०. श्रीलुणिगमहं० श्रीमालदेवयोरनुजस्यमहं० श्री तेजःपालाग्रजन्मनो महामात्यश्रीवस्तुपालस्यात्मजेमहं० श्री ललितादेवीकुक्षिसरोवरराजहंसाय ।

॥ मानेमहं० श्रीजयतसिंहे सं ७९ वर्ष पूर्वस्तंभतीर्थमुद्राव्यापारान्व्याप्रण्वतिसतिसं ७७ वर्षे श्रीशत्रुंजयो ज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूतश्रीमद्देवाधिदेवप्रसादासादितसंघाधिपत्यनचौलुयकुल-नभस्तल प्रकाशनैक मार्तंड महाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरध.।

॥ वलदेव प्रीतिप्रतिपन्नराज्यसर्वैश्वर्येण श्रीशारदा प्रतिपन्नापत्येन महामात्यश्रीवस्तुपालेन तथा अनुजेन सं ७६ वर्षे पूर्वगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राप्राव्यापारान्व्यापृण्वतामहं श्रीतेजःपालेन चश्रीशत्रुंजयार्बुदाचल प्रभृतिमहातीर्थेषुश्रीमदणाहिलपुर भृगुपुरस्तंभनकपुरस्तं ।

॥ भतीर्थदर्भवतीधवलक्कप्रमुखनगरेषुतथाअन्यसमस्तस्थाने ष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजी र्णोद्धाराश्चकारिताः ॥ तथा सचिवेश्वर श्री वस्तुपालेनइहस्वयंनिर्मापित श्रीशत्रुंजयमहातीर्थावतार श्रीमदादितीर्थंकर ऋषभदेवस्तंभनकपुरावतार श्री पार्श्वनाथदेवसत्यपुरावतार श्री ।

॥ महावीरदेवप्रशस्तिसहितकश्मीरावतार श्री सरस्वतीमूर्तीदेवकुलिकाचतुष्टयजिनयुगलअम्बावलोक-नाशाम्बप्रद्युम्नशिखरेषु श्री नेमिनाथदेवालंकृतदेवकुलिकाचतुष्टयतुरगाधिरूढस्वपितामह ठ० श्री सोमनिजपितृ ठ० श्री आशाराजमूर्तीद्वितयचारुतोरणत्रयश्रीनेमिनाथदेवआत्मीय ।

॥ पूर्वजा ग्रजानुजपुत्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्री अष्टापदमहातीर्थप्रभृतिअनेककीर्तिनपर-पराविराजिते श्री नेमिनाथदेवाधिदेवभूषित श्रीमदुज्जयंतमहातीर्थेआत्मनस्तथास्वधर्मचारिण्याः प्राग्वाटजातीयः ठ० श्री कान्हडपुत्र्याः राणुकुक्षिसंभूतायामहं०श्री ललितादेव्याः पुण्या ।

॥ भिवृद्धयेश्रीनागेंद्रगच्छेभट्टारक श्रीमहेंद्रसूरिसंतानेशिष्यश्री शांतिसूरिशिष्यश्रीआनंदसूरि श्री अमरपसूरिपदेभट्टारकश्रीहरिभद्रसूरिभट्टालंकरणप्रभु श्री विजय सेनसूरिप्रतिष्ठित श्रीअजितनाथ देवादिविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपः श्री संमितमहातीर्थावतारप्रासादः कारितः ॥ ७ ॥

॥ सश्रीजिनाधिपतिधर्मधुरांधुरीणः श्लाघास्पदंकथमिवास्तुनवस्तुपालः ॥ श्री शारदासुकृतकीर्तिनयादिवेण्या पुण्यः परिस्फुरतिजंगमसंगमोयः ॥ १ ॥ विभुताविक्रमाविद्याविदग्धताविवेकावितरणाविवेकैः ॥ यःसप्त-भिर्विकारैः कलितोपिबभारनविकारं ॥ २ ॥ यस्यभूःकिमसावस्तुवस्तुपालसुतःसदा ॥ नावर्णनी-याव ।

॥ प्येतौधर्मकर्मकृतौकृतौ ॥ ३ ॥ कस्यापिकवितानास्तिविना स्यहृदयेसुखं ॥ वास्तवंवस्तुपालस्यपश्यामस्त-द्वयंचयं ॥ ४ ॥ दुर्गःस्वर्गगिरिसकल्पतरुभिर्भेजनचक्षुःपथितस्थौकाममगीजगामजलधिरंतः सचि-तामणिः ॥ कालेस्मिन्नवलोक्यय क ।तिष्टेतकोन्यस्वतःपुण्यःसोस्तुनवस्तु-पालसु ।

॥ कृतीदानैकवीरःकथम् ॥ ५ ॥ सोयंमंत्रीगुरुरतितरामुद्धरंन्धर्मभारंश्लाघाभूमिंमतिनकथंवस्तुपालःसहेलं ॥ तेजःपालःस्व लघवलःसर्वकर्मीणबुद्धिर्द्वितीयीकः कलयतितरांयस्यधैरेयकत्वं ॥ ६ ॥ एतस्मि-न्वसुधासुधाजलधरेश्रीवस्तुपालेजगज्जीवातौसित योःघर्मनवर्षः नक्तंदिवंवर्षे ।

॥ ति ॥ आस्वातन्यजनाघनोद्भिततशशाज्योत्स्नाच्छवल्गद्गुणोद्भुतैरद्य ॥ ७ ॥ लक्ष्मीमंथाचलेंद्रश्रमणपरिचयादेवापारिष्ठवेयंभूभृंगस्यैवभंगाच्चकितमृगदृशांप्रेमनस्थेतरस्य ॥ आयुर्निश्वासवायुप्रणयपरतयैवेमस्थैर्यदुस्थंस्थास्नुधर्मोयमेकःपरमितिहृदये ।

॥ वस्तुपालेनमेने ॥ ८ ॥ तेजःपालस्यविष्णोश्चक्रःस्वरूपन्निरूपयेत् ॥ स्थितंजगत्त्रयीत्रातुंयदायोवरकंधरो ॥ ९ ॥ ललितादेवीनाम्नासधर्मिणीवस्तुपालस्य ॥ अस्यामनिरस्तनयस्तनयोयंजयंतसिंहाख्यः ॥१०॥ दृष्ट्वांवपुश्चवृ चपरस्परविरोधिनी ॥ विवादात जैत्रसिंहस्तारुण्यवाद्रिकः कृ॥ ११ ॥

॥ तिरियंमलधारिश्रीसिरचंद्रसूरिणां ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनःप्रशस्तिमेतामलिखन्जैत्रसिंह ध्रुवःसुधीः ॥ १ ॥ वाहडस्यतनूजेनसूत्रधारेणधीमता ॥ एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ २ ॥ श्री नेमेस्त्रिजगत्भर्तुरंबायाश्चप्रसादतःवस्तुपालान्वयस्यास्तुप्रशस्तिःस्वस्तिशालिनी ॥ शुभमस्तु ॥

No. 21.— Vastupala Tejapala's Temple—noth side.

॥ ॐनमः श्रीसर्वज्ञाय ॥ संमेताद्रिशिरःकिरीटमणयःस्मेरस्मराहंकृतिध्वंसोल्लासितकीर्तयःशिवपुरप्राकारतार श्रियः । आनंत्यश्रितसंविदादिविलसद्रत्नौघरत्नाकराःकल्याणावलिहेतवःप्रतिकलंतेसंतुवस्तीर्थपाः॥ १ स्वस्तिश्रीविक्रमसंवत् १२८८ वर्षे फागुण शुदि १० बुधे श्रीमदणहिलपुरवास्तव्यप्राग्वाटकुला लंकरण ।

॥ श्री चंडपात्मज ठ०श्रीचंडप्रसादांगज ठ०श्रीसोमतनुज ठ०श्रीआशाराजनंदनस्य ठ०श्रीकुमारदेवी कुक्षिसंभूतस्य ठ०लुणिगमहंश्रीमालदेवयोरनुजस्यमहंश्रीतेजःपालाग्रजन्मनोमहामात्यश्रीवस्तुपालस्या त्मजेमहं० श्रीललितादेवीकुक्षिसरोवरराजहंसायमानेमहं० श्रीजयतसिंहे सं० ७९ वर्षपूर्वंस्तंभतीर्थे ।

॥ र्थे मुद्राव्यापारंव्यापृण्वतिसतिसं ७७ वर्षे श्रीशत्रुंजयोज्जयंतप्रभृतिमहातीर्थयात्रोत्सवप्रभावाविर्भूत श्री महेवाधिदेवप्रसादासादितसंघाधिपत्येनचौलुक्यकुलनभस्तलप्रकाशनैकमार्तंडमहाराजाधिराज श्री लवणप्रसाददेवसुतमहाराजश्री वीरधवलदेवप्रीतिप्रतिपन्नापत्येनमहामा ।

॥ त्यश्री वस्तुपालेन तथा अनुजेनगुर्जरमंडलेधवलक्कप्रमुखनगरेषुमुद्राव्यापारानुव्यापृण्वतिमहं श्री तेजः पालेनच श्री शत्रुंजयार्बुदाचलप्रभृतिमहातीर्थेषु श्री मदणहिलपुरभृगुपुरस्तंभनकपुरस्तंभतीर्थदर्भ वती धवलक्कप्रमुखनरेषुतथा अन्यसमस्तस्थानेष्वपिकोटिशोभिनवधर्मस्थानानिप्रभूतजीर्णो ।

॥ द्धाराश्चकारिताः ॥ तथा श्रीशारदाप्रतिपन्नपुत्रसचिवेश्वरश्रीवस्तुपालेन स्वसधर्मचारिण्याः प्राग्वाट जातीय०श्रीकान्हडपुत्र्याः राणुकुक्षिसंभुतायमहं० श्रीललितादेव्यास्तथाआत्मनःपुण्याभिवृद्धये इहस्वयंनिर्म्मापितश्री शत्रुंजय महातीर्थावतार श्रीमदादितीर्थंकरश्रीऋषभदेवस्तंभनकपुरावतार श्रीपार्श्वदेवसत्यपुरा

॥ वतार श्रीमाहावीरदेवप्रशस्तिसहित काश्मीरावतारश्रीसरस्वतीमूर्तिदेवकुलिकाचतुष्टयजिनयुगलअ म्बावलोकनाशाम्ब प्रद्युम्नशिखरेषुश्री नेमिनाथदेवालंकृत देव कुलिकाचतुष्टयतुरगाधिरूढ निज- पितामह ठ० श्रीसोमस्वपितृ ठ० आशाराजमूर्तिद्वितयचारुतोरणत्रय श्रीनेमिनाथदेव आत्मीयपू- र्वजाग्रजानुजपु ।

॥ त्रादिमूर्तिसमन्वितसुखोद्घाटनकस्तंभ श्रीअष्टापदमहातीर्थे प्रभृतिअनेक कीर्तनपरंपराविराजिते श्रीने- मिनाथदेवाधिदेव विभूषितश्रीमद्भुजयंतमहातीर्थे श्रीनागेंद्रगच्छेभट्टारकश्रीमहेंद्रसूरिसंतानेशिष्य श्रीशांतिसूरिशिष्य श्री आनंदसूरिश्री अमरसूरिपदेभट्टारक श्री हरिभद्रसूरिपट्टालंकरणप्रभु श्रीविज- यसेनसूरि ।

॥ प्रतिष्ठित श्री मदजितनाथदेवप्रमुखविंशतितीर्थंकरालंकृतोयमभिनवःसमंडपःश्रीसंमेतावतारमहातीर्थेप्रा
साद: कारित: ॥ ॥ छ ॥ छ ॥ छ ॥ छ ॥ सुप्रातिप्रसभंवसुद्विजपतेर्गौरीगुरुलं
घयन्नोधत्तेपरलोकतो भयमहोहंसःप्रलापेकृती ॥ उच्चैरास्तिकचक्रवालमुकुट श्रीवस्तुपालस्फुटभजे
नास्तिकतामयं तवयशःपूरः कुतस्त्या ।

॥ मिति ॥ १ ॥ कोपाटोपपरैः परैश्चलचमूरंगतुरंगक्षतक्षोणिक्षोदवशादशोषिजलधिःश्रीस्तंभतीर्थेपुरे ॥
स्वेदांभस्तटिनीघटाघटनया श्रीवस्तुपालेस्फुरन्तेजस्तिग्मगभस्तितप्ततनुभिस्तैरेवसंपूरितः ॥ २ ॥
दिग्या त्रोत्सववीरवीरधवलक्षोणीधवाध्यासितंप्राज्यंराज्यरथस्य भारमभितः स्कंधेदधल्लीलया भाति-
भ्रातरि दक्षिणे समगुणेश्रीव

॥ स्तुपालः कथंनश्लाघ्यः स्वयमश्वराजतनुजःकामंसवामस्थितिः ॥ ३ ॥ लावण्यांगइतिद्युतिव्यतिकरैःसत्याभि
धानोभवद्भ्रातायस्यनिशानिशांत विकसच्चंद्रप्रकाशाननःशंकेशंकरकोपसंभ्रमभरादासीदनंगस्मरःसाक्षा
दंगमयोयमित्यपहतःस्वर्गांगनाभिर्लघु ॥ ४ ॥ रक्तः सद्रतिभावभाजिचरणे श्रीमल्लदेवोपरोयद्भ्रातापः ॥

॥ रमेष्टिवाहनतयाप्राप्तः प्रतिष्ठांपरांखिलस्त्रिर्मलमानसेनसमयंक्षापिश्रयन्पंकिलंविश्वेराजातिराजहंसइवयः सं-
शुद्धपक्षद्वयं ॥ ५ ॥ सोयःतस्यसुधारहस्यकविता निष्टःकनिष्टःकृती बंधुर्बंधुरबुधिबोधमधुरः श्रीवस्तुपा
लाभिधः ज्ञानांभोरुहकोटरेभ्रमरतांसारंगसाम्यंयशः सोमेशौरितुलांचयस्य महिमाक्षीरांदधौ ।

॥ संदधौ ॥ ६ ॥ इंदुर्बिंदुरपांसुरेश्वरसरिडिंडीरपिंडः पतिर्भासांविद्रुमकंदलःकिलविभुःश्रीवत्सलक्ष्मानभः॥
कैलासत्रिदशेभशंभुहिमवत्प्रायास्तुमुक्ताफलस्तोमः कोमलवालुकास्यचयशः क्षीरोदधौकौमुदी ॥ ७ ॥
हस्ताग्रन्यस्तभारस्तनरसरसनप्राप्तमाहात्म्यलक्ष्मीस्तेजः पालस्ततोसौजयतिवसुभरैः पूरयंदक्षिणाशां ॥
यब्दुद्धिः कल्पि ।

॥ भंद्विपगहनपरक्षोणिभृद्वृद्धिसंपल्लोपामुद्राधिपस्यस्फुरतिलसदिनस्फारसंचारहेतुः॥ ८ ॥पुण्यश्रीर्भुविमल्लदेव
तनयोभूत्पुण्यसिंहोयशोवर्यः स्फूर्जाति जैत्रसिंहइतितु श्रीवस्तुपालात्मजः तेजः पालसुतस्त्वसौविज
यतेलावण्यसिंहस्वयंयैर्विश्वेभवद्देकपादपिकलौधर्मश्च तुःष्पादयं ॥ ९ ॥ एतेश्री नागेंद्रगच्छेभट्टारकश्रीउट

॥ ऋषभसूरिणां ॥ स्तंभतीर्थेत्रकायस्थवंशेवाजडनंदनः ॥ प्रशस्तिमेतामलिखत् जैत्रसिंहध्रुवःसुधीः ॥ १॥
वाडहस्यतनूजेनसुत्रधारेणधीमता एषाकुमारसिंहेनसमुत्कीर्णाप्रयत्नतः ॥ श्रीनेमेस्त्रिजगद्भर्तुरंबाया
श्चप्रसादतःवस्तुपालान्वयस्यास्तुप्रशस्तिः स्वस्तिशालिनी ॥ श्रीवस्तुपालप्रभोःप्रशस्तिरियंनिष्पन्ना ॥
शुभंभवतु ॥ छ ॥

Of the inscriptions in Neminâtha's temple I secured copies of all except one, which has suffered very much from the exfoliation of the granite.

No. 22.—*On a Pillar in Neminatha.*

संवत १३३९ वर्षेजेष्टसुदि ८ बुधेश्रीउज्जयंतमाहातीर्थेश्रयवाणावास्तव्यप्राग्वायज्ञातीयमहं जिसध
रसुतमहं *ठनसीहभार्यामू* नसिरिश्रेयोर्थंनेचकेद्रा ३०० त्रीणीशतानिनेचके कारितानिदिनंप्रति
पु० प्र* ३०५० ॥ संवत् १३३५ वर्षे वैशाखशुदि ८ गुरौश्रमिदुज्जयंत माहातीर्थदेव—
— — — तश्रीनेमिनाथपूजार्थंधव लन्फक— — —श्रीमालजातीयसंघ० वी— — — —

* લેખમાં છે તેવો અક્ષર કાહાડયો છે.

* „ „

No. 23—*On Pillar in Neminâtha.*

सवत् १३३३ वर्षे ज्येष्टवदि १४ भौमेश्रीजिनप्रबोधसूरिसुगुरूपदेशात् उच्चारपुरीवास्तव्येनश्रे०
—सपालसुतश्रे० हरिपालेन—
आत्मनः—मातृहरिला —सुश्रेयोर्थंश्रीउ
ज्जयंतमाहातीर्थेश्रीनेमिनाथदेवस्यनित्यपू
जार्थं इ २०० शतद्वयं प्रदत्तं । अमीषांव्याजेनपुष्य
सहश्र* २००० द्वयेनप्रतिदिनं पूजाकर्तव्या ।। श्री—
—र्क । यआरामवाटेकासत्कपुष्यानिश्री देवक—
— — चकुलेन श्री देवायउटापनी — — —

No. 24.—*In the north entrance left side to the Court of Neminâtha's Temple.*

५० ॥ श्रीमत्सूरिधनेश्वरः समभावच्छ्रीशीलभद्र...
शिषा स्तत्पा [प] दपंकजेमधुकरक्रीडाकचोपो
शिषा : सोभितछत्रनेमिसदनेश्रीभद्रसूरि
श्रीमद्रेवतकेचकारयभदेकापप्राति :
श्रीसज्जातमहामाप्तपृष्टार्थविहितोत्तच : र्मि
) वशादेवचंडादिजनतान्वित :

No. 25.

॥ नेडयगच्छाविभूषणपास
॥ जसूरिस्सचामकरसिस्सो
संवच्छरतेणनुपवंदातेमिं
स्सपयकमलं । छ ॥

No. 26.—*In the north entrance to the Court of Neminâtha's Temple.*

५ संवत् १२१५ वर्षे चैत्र सुदि ८ रवौअद्येहश्रीमज्जयंततीर्थेजगत्यांसमस्त
देवकुलिकासकळाजाकुवालिसंविरणसर्वेठ०सालवाहणप्रतिपत्या
सू० जसहडठ० सावदेवेनपरिपूर्णकृता तथा ठ० रूरक्षसुत ठ० परि
सालिवाहणेनवागश्र रिसिरायापरित : कारितश्रीचंच्चारिदिवांकृत
कंडकमंतिरंतदाधिधा ॥ त्रीश्रीअंबिकादेविदेवकुलिकाचनिष्पादिता ॥

No. 27.—*On a Stone in the Court of Neminâtha's Temple at Girnar.*

५ ॐनम : सर्वज्ञाय संवत् १४८५ वर्षेकार्तिकसुदि

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* આની અવજી શ્ર ભુલથી એ લેખમાં લખાઇ ગયો જણાયછે.

पंचमि ५ बुधे श्रीगिरिनारमांहतिष्टासाषेतसिंह
निवाणंश्रीमंत्रिदलीयवशेश्रीमत्सुनामडगो
त्रेमतिवाण ठ० अदाप्रजा ठा० लासुततूरालठा० कद्रु
यदातद ठ० विसालातदंगजठा०—रातदंगभूठा०
मासठा० भीमसिंहठा०माला ॥ भीमसिंह भार्याठा० ।ि०भी
मापुत्रीबाइमोहणाकुक्षिसमुप्तन्नठा० षेतसिंह भा
र्या बाईचंदणगहीश्रीनेमिनाथचरणप्रणमति शुभं

No. 28.—*On a Páliya in Neminâtha's Court.*

हर्षकीर्ति
जी पादुका.

संवत् १६९२ श्रीमूनसं
घेश्रीहर्षकीर्ति
श्रीपदांकीर्तिभु
वनकीर्ति ब्र० अ
मरसिभाणमन
जी पं० वीरजैयंत
माइदासदयाला
तेसां ९ नेमियात्रा
सफलास्तु ॥ ॥

No. 29.—*Outside the gate of Neminâtha's Temple.*

×रातदेवप ×सिद्धचक्रपतिश्रीजयसिंघदेव ×विजयवातेन
×पारकरणायनतपिताले
×केनउपायेन ×जादवकुलातिलक × । तीर्थकरश्री
×नेमिनाथपाद ×ठ० कीकाच ठ० वाता
×सूत्रविकममारुति

No. 30.—*At another place.*

सं १२२२ श्रीश्रीमालज्ञाती
यमहंश्रीराणिगसुत दंड
श्रीआवाकेनपद्माकारिता

No. 31.— *Near the gate of Neminâtha's Temple on the rock.*

सं ५८ वर्षे चैत्रविद २
सोमेधारागंजेनेमिचंदशिष्य
पंनाणचंदमूर्त्ति

On the image in Kumârapâla's temple is the following inscription (No. 32):—

॥ संवत् १८८१ वर्षे साके १७४६ प्र
श्री वैसाष सूद ७ सोम्यवारे श्री गीर
जे
नारातिर्थेमां श्रीपहंसराजगवषाइ
बोबप्रवेसकरापीतं श्रीतपा । स । पं ।
श्री ५ राजसागरजिनेपरीवां० स्थाप

No. 33.—*At Hathipaglan.*

स्वस्तिश्री १६८३ वर्षे कार्त्तिक
वदि ६ सोमेश्रीगिरनारतीर्थे
नीपूर्वपाजनोउद्धारश्री
दीवनेसंघेघीण्यानिमांज्ञश्री
मालज्ञातीयमं । सिंघजी
मेघजीनेउद्यमेकराव्यो

No. 34.—*At Bhavanâtha.*

बोमाविश्व
वोनाग
दयरकाजा

नागरवोवीश्वनाथ
नाभ । नाकाजं
ल । त्रवामाहादेवमुकुंद०

No. 35.—*On a Stone in the Uparkot—Now in the Darbar.*

का
संवत् १३५० वैशाशसुदि ५ शुक्रेपल्लवाल [ज्ञ] तीयसाहुवणदासुतसाहुब
ाद चि
सहजूमादोरिषेतलहांसलधांधल [दे] [वि] कामलर्दो
पाल्हाणिग — — वयजूभावलसहरलीलाडी [भांज] णमं
क्षा क्ष

22nd January.—At Dandusar, 8 miles west of Junâgaḍh, is an old well with an inscription, but it was partially under water, and beyond my reach to copy.

23rd January.—Dhank is about 30 miles W.N.W. from Junâgaḍh, and is the old Tilatila Paṭṭan or Mungipaṭṭan, a place formerly of considerable extent, though but little remains of the ancient city but dust and debris. To the west of the present town is a rocky hill with a small temple a-top; this hill is covered with the ruins of an old fort. One of the old wâvs is called the Wâv of Manjus'rî (a name familar to the northern Buddhists) or Manjêsarî—for the villagers pronounce the word in more ways than one. In one of the gokhles, or niches, is an old loose image, so like a Buddhist figure of a Nâga-protected worshipper as to suggest this as its origin. The Chaitya window ornament over the niches, and the lintel of the doorway into the enclosure where this well is—and which is the *siñhasana* of a Buddha, with lions at the ends, two folds of the cloth depending in front, and the wheel set edgewise in the centre,—both indicate that Buddhism must have prevailed here. The old temple of Manjes'arî or Manjus'rî was pulled down some time ago, and a linga shrine now stands on its base.

The chambers that remain in the old fort are associated in local tradition with this Manjus'rî.

In a small ravine to the west of the hill are some Buddhist caves. The sides of this ravine, of the same soft calcareous sandstone as at Junâgaḍh, have been quarried or cut out: the bottom is now filled up with soil. The first cave faces N.W., and is entered by a door scarcely 4 feet high, inside which there is a descent of about 2 feet to the floor. The cell measures 7 feet 9 inches deep by 8 feet 4 inches long, with a small niche about 22 inches square in each end. At the back, on each side of the shrine door, and now much decayed, has been the figure of a Buddha in the usual attitude, with the soles of the feet turned up and his hands over them. Over his head is the triple *chattri*, a *chauri*-bearer at each side, and small flying figures above. The sill of the shrine door is about 20 inches from the floor, and the door about 3 feet high by 2½ feet wide. The shrine is only a large niche about 2 feet deep, with a Buddha squatted on a *siñhasna* at the back of it: on the *siñhasana*, the lions, drapery, and central wheel are all distinctly traceable; at each side stands a *chauri*-bearer with a high *mukuta* much rotted away.

A little to the north of this, up the ravine, the face of the wall has been sculptured with a number of figures in low relief, and without much evidence of art. The largest figure is only about 30 inches high, including the snake hood over his head. They are:—

1. A woman with a child on her left knee, her right elbow resting on her right knee, and the hand pointing up. She has heavy earrings, and apparently a frontal ornament in the parting of her hair, which is wavy and clustering.

2. Close to her is a standing figure exactly like a Pars'wanâtha in the IVth Badâmî Cave (figured in my *Report* for last season,) standing on a triple pillow, with a snake rising behind him, and its seven hoods just over his head.

There are five bends of the snake on each side. He has elongated ears, and short curly hair, and is about 27 inches high.

3. At his right hand is a small sitting figure about 8 inches high.

4. Buddha with a broad face, poorly cut, on a *siñhasana* or lion-throne; having the wheel and deer or antelopes in the centre, folds of the drapery of the seat hanging down, and lions at the ends. His hair is represented, as usual, with a knob or tuft on the crown:—or, perhaps, this is meant to represent the staff of the triple umbrella over his head. Standing on the ends of the throne are the usual *chauri*-bearers.

5. A standing Buddha 26 inches high, with elongated ears, and what look like ringlets over each shoulder, as in the figure of a Jina in Cave IV. at Badâmî, and repeated in Cave I. at Aiholḷi, with long arms as at Cave XIX. at Ajaṇṭâ, and two *chauri*-bearers 10 to 12 inches high,—one apparently with the head of an animal, but they are so decayed that it is doubtful to say with certainty what it is. Below the one on Buddha's right is a compartment 16 inches high by 12 inches wide, out of which the figure has been entirely obliterated.

6. A squatting Buddha, 18 inches high, on a pillow placed upon the *siñhasana*, with bearers as in No. 4.

7. A similar figure, but the seat is worn away.

8. Another, of which the head is gone. The throne is higher; and over this figure and the last, the triple umbrella is rudely carved, with something like foliage at each side over the *chauri*-bearers, who are 15 inches high with disproportionately big heads.

9. A third similar to the last two: the *chattris* are better represented and pendant foliage or tassels hang over the head of the *chauri*-bearers. The *asana* has three lions in front, as at Bâdâmi and Aiholḷi, and the wheel is carved on the rock below the central one. At the four corners of this sculpture are holes in the rock as if to fasten on some screen or covering:—the same thing was remarked of a similar Bauddha figure in one of the caves of the Manmoḍi Hill at Junnar.

10. A deep recess in which there has been sculpture, but it has entirely disappeared, except a small flying figure at one corner.

These figures seem pretty well to have exhausted the pantheon of the Mungi Paṭṭan Buddhists, for we find but few traces of sculpture elsewhere. I arrived at Dhank on Saturday morning at 2 A.M., and left at 4 A.M. on Tuesday, 26th January, and during that short interval my draftsman was not over-industrious, so that no sketches were taken from these sculptures.

At the north side of the recess the rock is cut away for some distance back, leaving a sort of court open to the ravine on the W.N.W. side. There is a considerable accumulation of rubbish in it, so that the floors of the cells entered from it are all under the outside level. At the south end is the upper part of a door, through which, with considerable difficulty, one can squeeze himself, feet foremost, into a cell, in which it is said there was a sort of well of considerable depth, if not a cave below it, but the whole was filled up a few years ago by the political officers to keep the outlaws from making a den of it.

On the east wall of the court are two horizontal grooves: the upper and smaller one running along the north and south ends also: the lower, at least, has been for the bearings of a roof which doubtless originally covered this court; and the squared stones lying about, may be those of the front wall of it.

In the east side is a recess from which the image has entirely disappeared; but over the front of it is left the triple *chattri* and remains of flying figures—Buddhist cherubs—on each side.

A little to the south of this is a door leading into a cell, much filled up, measuring 8 feet 9 inches by 12 feet 2 inches. It has a small recess at the back.

On the north side of the court is another cell with two entrances,—nearly filled up; and over the front of this is a groove in the rock, slanting up from each side—gable-end fashion.

At the corner, where the scarp turns to the north again, are two niches (*gokhlês*) in the rock, with holes above as if for wooden fastenings or bearings.

Some miles west from Dhank, towards Siddhsar, in a ravine called Jhinjuri-jhar, are some caves cut in calcareous sandstone. Probably there have been others further up the ravine, but, if so, the decay of the rock has destroyed all trace of them. The furthest to the south, has been a verandah facing east, with two cells, measuring 8 feet by 9½ feet and 7¾ by 9½ feet respectively. It probably never had any pillars in front, and the drip line is crooked to follow the edge of the rock.

The next cave has two cells, one 9½ by 8 feet communicating with the second, on its north side measuring 7¾ by 9½ feet, which has two octagonal pillars in front with square bases and capitals. The pillars are connected below with the pilasters by a low screen carved in front with the Buddhist rail of a large pattern—each division being 5 inches wide. This is the only trace of ornament about these caves.

The next and last to the north is a much larger one, and has had six square pillars in front of a narrow verandah; of these the three pillars to the south of the door and one at the north end still remain. The front wall is pierced only for a door, and this had been built up some years ago to keep out the Wâgaḍ outlaws. On pulling down so much of the wall as to gain entrance I found that, like the excavations in Kâprâ Kodiâ at Junâgaḍh, it had an open area in the centre measuring about 13 feet by 20; but this had been quite filled in from above, and this rendered it impossible to examine the entire arrangements and secure a plan; but it appeared to consist of apartments round this open court, with pillars in front and divided by walls.

On a stone a little to the west of this I observed the first three letters of the Inscription No. 6, but on clearing it of earth I could make little out except what I have given. There were letters also on other stones close by.

In another ravine to the west of this, and running into it a little to the north-east, are other caves. The first reached is a verandah 18½ feet long and fully 5 feet wide, with two windows, and a door about 4 feet wide, separated by square pillars, as at Junâgaḍh, and in the second cave in Jhinjori-jhar. The drip is an irregular line accommodated to the face of the rock. From the north end of the verandah a cell is entered by a door and two narrower openings about 14 inches wide. This chamber measures 6½ by 8¾ feet, and has a door in the right-hand wall, near the back, into a second room 8¼ by 7¼ feet.

A little higher up the ravine, to the south-west, is a second cave having a verandah with two square pillars in front, and two cells, one of them much decayed.

On the way back to Dhank I struck the road to Siddhsar near a large old wâv, repaired, like others about, in comparatively modern times, with arches thrown across where the old lintels had given way. This wâv belongs to the ancient city, said to have been overthrown by the curse of an ascetic, and which, if covering anything like the area pointed out, must have been a very large place. One of the *gokhlês* has a rough sketch of a Chaitya window over it filled with a *kirtimukh* or large grinning face. At the turning of the descent, near the top, are four niches, the sill of which is carved with the Greek-like pattern found at Badâmî, and also at many places in Kâṭhiâwâd, of leaves and dentils : below the old base is much decayed.

26*th January*.—Turning off to the west from the village of Hariêsana into a gorge on the west side of the Gaḍhkâ hill, I visited the Kâprâ Kodiâ caves between Pâṭṭan and Siddhsar. Like most others all over Kâthiâwâḍ they are perfectly plain with square pillars in the verandahs, and without any trace of shrines or images.

Of the most southerly, furthest up the ravine, and facing east, the front has fallen away, and the two cells only remain.

The second is a single cell, of which the front of the verandah also has dropped down.

The third is a verandah returning forwards on the left, with five square pillars roughly blocked out, and a cell at the back on the extreme right.

The fourth has a verandah 23½ feet long by 6 feet wide, with two massive square pillars in front, and two cells behind—one 8 feet by 10¼, and the other 11¼ feet by 9¼ feet.

The fifth has been a large cave, but the roof has fallen in, and the apartment at the back, with a wide door, is quite choked up. If there has been any chaitya or shrine in the series it must have been this cave.

The sixth is a simple cell.

The seventh has two octagonal pillars in front, and is 12½ feet deep by 15¼ feet long, with two large cells—one at the back and the other on the left side.

Close to it is the eighth, the (2?) pillars of the front of which are gone. It is 9¾ feet deep by 33 feet in length, with two cells at the back very clumsily cut.

Next to this we come to the remains of a stair up to the top of the rock, and beyond it to the ninth and last cave, which is only a roughly hewn-out verandah, with one cell at the north end, and the entrance to another begun.

GUMLI, *January* 28*th*.—I visited the Râmapoḷa, Nau Lakha, Ganésa, and Wâniâwasî temples and the Jethâ Wâv, and then ascended by the east side of the gorge to Abapura—the small shrine on the highest peak, reaching the summit in 1 hour 5 minutes. The view over the Bardâ hills to Purbandar, &c., is very fine, but to the north-west the country is strikingly flat. After visiting some of the tanks and ruins in the fort on the summit, I descended by the west side of the gorge, striking off to the Son Kansarî talâo and temples, and thence right down through the jungle on the Sâlesâr talâo and ruined temple, reaching the plain again at the Derani Wâv outside the Râmapoḷa. After what I had heard of Gumlî I felt much disappointed with this preliminary survey. The Râmapoḷa, one of the finest of the ruins, has fallen not very many years ago, and the

fragment that still remains perhaps conveys a very inadequate idea of what it was twenty or thirty years ago. The Wâniâwasî has also probably been totally ruined within that period.

My notes on Gumlî, however, must stand over for the present, and with those on a very ancient temple I have discovered at Nânâ Gop and the remains visited in Kachh will form the subject of another memorandum.

I append several other inscriptions collected on my tour from Ahmedabad and elsewhere (some of them sent me by Wallabha Achârya of Junâgadh and others), and I shall be happy to receive translations from scholars of any of the inscriptions in this memorandum.

J. BURGESS,

Archæological Surveyor and Reporter to Government.

Camp Gop, Kâthiâwâr, 12*th February* 1875.

APPENDIX.

Inscriptions at Deva Pattan, &c.

No. 36.—Inscription in the Temple of Sarasvati, near Surya Kumbha, at Deva Pattan.

संवत् १८५८ वर्षे वैशाखशुद ५ रावौभाइःठकुरसिहाभार्याबाक्षपीसूतठकूरहाजावरजाभ्यांपितृ मातृश्रेयोर्थंदेविश्रीकालिकायामठःकरावितःकालिदासकृतैःकाव्यैर्विशदैरिवरेजनाः ॥ दक्षाभवतिकिंचित्रं कालिलब्धवरोहिसः ॥ १ ॥

In the year 1858 of Vikrama in the month of Vaishakha, the bright fortnight, 5th day, Sunday, the temple of the goddess Shrîkâlikâ was built by Thakur and Hâjâvaraja, the two sons of Thâkursinha, the father, and Bakshapi, the mother, for the welfare of the parents.

Oh friend, all people become very attentive to the plain poems of Kalidasa. What wonder is there? He had blessing from the goddess Srîkâlikâ.

No. 37.—On a Pillar in the old Temple of Somanatha.

परजनीश्रीसोमेश्वरनादरशननीजात्रासफलसलाटसोमपराज्ञातीसंवत् १६७१ वर्षेभाद्रपदमास वद्य ५ मी वारसोमसोमपराज्ञातीसुद्ररेवासीतारापलसूतश्रीपरजनीजात्रासफलश्री सोमेश्वरजी

May the pilgrimage for seeing Someshvara bear fruit. In the year 1541, in the dark fortnight of the month Bhadrapada, the fifth day, Monday, may the pilgrimage of the son of Revâ and Sitarapala, of the lunar race, be fruitful.

No. 38.—On a Pillar at the Dazir's Dargah at Virawal Pattan.

भिसमिलाहरमानरहीमसंवत् १८६२ वर्षेश्रावणशुदी ८ शुक्रेश्रीपत्तनसिंगनाथपुरेराजश्रीब्रह्मदासवि-जयराज्येतस्योपरिसमायातषानश्रीदफरसूतखानश्रीहिबतमलिकबदरदीनसुतमलिकसाह मलिकशेषसूतमलिक सेरसमस्तचतुरंगसैन्यवेष्टितेबहुराममहमदसुतबहुराफरिदराजश्रीब्रह्मदासवहुयांत्रुरकैसमयुद्धंकृत्वासंग्रामेमृत: । पितामहबहुराशिदीप्रपितामहमहमदव्यवमाताबाईदोलतबमातामहनासूत०काशिमप्रमातामहबापूआलीमानु-लकनासूतजागीरपितृव्यकहाजीभ्रातृव्यकसीदीभ्रातृव्यकआदमकेदम्रश्रीसिधनाथपत्तनस्थान

With the name of Allah who is the kindest of the kind. In the year 1862 of the era of Vikramadittya, in the month of Shravana, the bright fortnight, 8th, Friday, in the town of Shrîpattanasing, and in the kingdom of Shri Brahmadasa, Behrafarid, son of Behram Mohammed, surrounded by Haibat Malik, son of Khan Dafor; Malik Shah, son of Badrahim; Malik Sher, son of Malik Shesha, all commanding a fourfold army, attacked Brahmadasa Vijaya, and having fought

with his many fighting men died in the field. His grandfather was Bahurashyad; great grandfather, Mohammed; grandmother, Dolutbi; great grandmother, Mohonabi; his son, Cassim; maternal grandfather, Bapu Ali; maternal uncle's son, Jehangir; paternal uncle, Haji; his son, Syed; and Adam, his son. All were in the town of Shrisiddhanatha.

No. 39.—On a Square Stone at the large Gate of Somanath Pattan.

॥ श्रीगणेशायनमः ॥ ॐ नमःशिवाय ॥ मनोमत्यादिरूप्यंतत्तत्वमालावलंबनम् ॥ उपास्महेपरंतत्वंपंचक्रत्वैक कारणं ॥ १ ॥ वियद्वायुर्वन्हिर्जलमवनिरिंदुर्दिनकराश्चिदाधारश्चैभिस्त्रिभुवनामिदंयन्मयमभूत् ॥ सवःश्रेयोदे यात्परमपुरनाथःसुरनदींसरूपांबिभ्राणःशिरसिगिरिजाक्षेपविषयः ॥ २ ॥ पुष्णातुस्फुरदभ्रविभ्रमभृतं.कृष्णस्य वक्षस्थलप्रेखत्कौस्तुभकांतिभिःक्वचितालक्ष्मीकटाक्षावलिः ॥ यासंभोगभरालसातनुतयासौजन्यविन्यासभूदा रिद्रुमदावपावकशिखाकारानिशंवःश्रियम् ॥ ३ ॥ श्रीसोमनाथायतनस्यरेखाभूमेरिवोर्ध्वांगुलिरत्रभाति ॥ अ नन्यसाधारणशोभमेतत्पुरंपुरारेरितिसूचयंती ॥ ४ ॥ महीवदनपंकजंभुवनभूपभूषावीधिर्निधिःसकलसंपदां त्रिपुरवैरिणःसंमतः ॥ तदेतदतिदुःसहक्षयविनाशसिद्धौपुराशशांकरचितंपुरंजयतिवारिधेःसंनिधौ ॥ ५ ॥ अ स्तिस्वस्तिमदंबुजासननिभैरध्यासितंपज्वभिर्धूमश्यामलिताभ्रलांबरतलस्थानंत्रयंकिलिभूः ॥ अभ्यर्च्यद्विजपुंग वान्नगरमित्यर्धेदुचूडामणिःप्रादादष्टकुलाचलापरचतुःषष्टयैचतुष्टयैचयत् ॥ ६ ॥ शांडिल्याख्योदग्रवंशाग्र केतुर्गोत्रख्यातंनामवस्त्राकुलंयत् ॥ कुर्याद्यद्देवसचयुस्तच्चयज्ञेदैवज्ञत्वंयस्यसांवर्थमासीत् ॥ ७ ॥ यदीयाशीर्वा दैरमरपतिकार्पण्यजनकंभुनक्तिस्मायत्तंनिहतरिपुराज्यंचिरतरं ॥ निहत्यक्ष्मापालानणहिलपुरेमूलनृपतिःप्रभु वंतत्पुत्रैःप्रकृतसुकृतार्थंव्यवसितं ॥ ८ ॥ गंगाप्रवाहप्रतिमावतदुश्चयातायामाधवःपादतलात्प्रजाता ॥ तेमूल राजेनपुरस्कृताश्चसवीरसेनेनयशोवतंसाः ॥ ९ ॥ वापीकूपतडागकुट्टिममठप्रासादसंस्थालयान्सौवर्णान्द्विज तोरणापणपुरग्रामप्रपामंडपान् ॥ कीर्तिश्रीसुकृतप्रदान्नरपतेःश्रीमूलराजस्त्रिभिःसौरंभासतिलब्धधापयदयंत्रै लोक्यचूडामणिः ॥ १० ॥ यद्यावांसुतुरंगमोधुरग्वुरक्षुण्णंक्षमामंडलंक्षैदंनुनादिणंमंबरमभूदेकातप्रत्राकाति ॥ ॥ ११ ॥ तस्मिन्भूभुजनाकनायकसभामध्यासितेभूपतिःप्रत्यर्द्धिसितिपालशैलकुलिशश्चादंडराजोभवत् ॥ प्री त्यामागमतंतदानिजपितुर्मित्रायकर्तेश्वरंयःश्रीमाधवनामधेयकृतिनेतस्मैमहामंत्रिणे ॥ १२ ॥ यस्योतुंगतरंग तांडवभवःपाशूत्करःसैनिकोयःसीमासुमरूद्रणाभयमहावप्रप्रकारोततः ॥ यत्कृत्वापुरनायकसद्रशमनंदष्ट्वातितु ष्टात्मनानिःशंकंनिदधेशाचिकुलतदेवेताश्चिरेणध्रुवः ॥ १३ ॥ तस्यात्मजस्तदनुदुर्लभराजनामादुष्टारिराजमक रध्वजशंकराख्याः ॥ पृथ्वीपतेतारणभारपद्धतिंकृत्वाकठाक्षावलिमत्रदुष्टे ॥ १४ ॥तदनुतदनुजोभूद्वल्लभोभूर्भु नाणांस्वकुलपरितकीर्तिमूर्तिमद्विक्रमश्रीः ॥ यदरिनृपपुरेपुछागलक्काफलाकांमृगपतिपदपंक्तिर्लक्ष्यतेचात्रेरे खा ॥ १५ ॥ क्षोणिचक्रंकवीरोमदमुदिततयाराजसिंहासनेचकृत्वातालिनतेनेतेचविधिनाक्षोणिक्रताश्चै ॥ सो यंदेवांगनानाम्निविडतरपरीरंभाजीक्षितीशः कर्णेकिर्तिर्यसयातिरिवनपतिभुजेभूमिनिष्पेषः शरीरे १६ ॥ ॥ १६ ॥ तस्मिन्महाकुलपतिर्जयलक्षणेनराज्यंकरोतिसुखदंभुवनस्यपैतत् ॥ तापप्रतीहतचिरकरप्रतसल्लमूर्ति जगत्सुभीरतर्तिनयंगनेव॥१७॥ योसावुत्कृत्यजयश्रियंक्षितिभुजामात्यांसमग्रामहीमेकच्छत्रपरिच्छदांनुविदधद्वी रश्चविस्फारितां॥तस्माद्देवनृपेशपालनमिवप्राप्ताश्चछन्नामहीसंक्षुब्धक्षुभितारिसान्निभमततनृक्षामतापामल ॥१८॥ तस्मिन्नृपेंद्रत्वमनुप्रवृत्तेत्रैलोक्यरक्षाक्षमाविक्रमांके ॥ लोकनकेवात्मगुणैरलंघ्यःकुमारपालप्रवरोबभूव ॥ १९ ॥ यहरिनृपपरंरूपनिप्राप्तवासवातप्रसृमरयदुकितालीढदिक्कःप्रतापः ॥ कदयतिसधनाढ्यंकारकल्लोललोलजल ध्यापप्युतातिप्रकामं ॥ २० ॥ आखंडलप्राहुणिकेचतस्मिन्भुवंगतेराजसदेतभूपे ॥ उच्छादयन्भूपतरूप्रकांडा मवापयोनैगमधर्मवृक्षम् ॥ २१ ॥ हेचंद्रधाराजलमग्रमानानृपेंद्रविक्रांतियशःप्रशस्ति ॥ बभ्राजतत्पुष्करमालि

केवश्रीलुल्लराजत्तदनुदियाय ॥ २२ ॥ तस्यापृथिव्याकृतमेतदेवसुखंतदेवप्रथितःप्रतापः ॥ अकारिसोमेश्वर मंडपोयंयेनात्रमेघध्वनिनामधेयः ॥ २३ ॥ लुल्लात्मजःसमजनिप्रविशिष्टयन्योभामाख्ययासुभटभीमनृपस्यमित्रं ॥ वल्लाख्ययापुंभवजावतंसोपुंसांबुधाक्षितिभूपतिभार्णवपूर्णचंद्रः ॥ २४ ॥ तस्याभवद्भुवनमंडनमंडनाय शोभाभिधप्रियसुहृज्जयासिंव्हनामा ॥ यस्यात्मजःसचिवतामधिगम्यवल्लसम्राजयामासकुमारपालं ॥ २५ ॥ अथोपयेमेमधिगम्यरोहिणीमुमानिवेशःकमलामिवाच्युतः ॥ अजायतास्यांकुलकीरयाकरप्रबोधकश्रीधरनामचंद्रमा ॥२६॥ क्षीरोदपूरपरिपांडुरपुष्पकीर्तिर्नरोगमेषःपुरुषमातनोति ॥ भूपालराजपरिनूतनमंत्रशक्तिः श्रीभीमभूपपतियोगिजनैकमान्यः ॥ २७ ॥ आसीत्परंपरासेथभूयाद्वस्यतायते ॥ चौलक्यवस्त्राकुलयाराकल्पंप्रीतिरक्षता॥२८॥कांत्याचंद्रतितेज राजन्यग्न्यातितेजोमयादिव्योत्तानपदात्मखिलसंपद्याधनाध्यक्षति ॥ दृष्ट्यासागरातिप्रभावविधिनानित्यंविरांचेश्वसौकीर्त्यारामातिरूपसुंदरतयाकंदर्पतेश्रीधरः ॥ २९ ॥ निःसीमसपदुदयैकनिदानहेतुराकल्पमाननदेवगुरुर्निबंधः ॥ सौजन्यवीरनिधिकंनतसत्वसीमाजागर्तिवप्युरुदयेपुरुष॥ पुराणः ॥ ३० ॥ श्रीधरोपिनवैकुठःसर्वज्ञोपिननात्मवित् ॥ ईश्वरोपिनकामारिरिंद्रोपिनचवृत्रहा ॥ ३१ ॥ यस्याविभोपादपकामधेनुसमवांछितंनःप्रददातुनित्यं ॥ किंत्वस्यसत्यभयदानवशंवदत्वंविस्मेरवक्रावितत्प्रमुखाश्चशेषाः ॥ ३२ ॥ जंबालंसुन्दिनायतेपिक्रतहश्रीरावहंसायतेकालिंदीयुसदीयतेहरगलःक्षीरोदवेलायते ॥ शौरिःश्रीधरायतेजगिरिःप्रालेयशैलायतेयत्कीर्त्यासुपगम्यतेक्षितिगविराहुःशशांकायते ॥ ३३ ॥ निर्मातंचंद्रदेवविलसितमपरेपृष्टिदाद्यक्षिरोदपादेशौचांमृतमचलपतिदाहिसंवाहपंकः ॥ उच्छिष्टंपाचजन्यःसुरसरिदमलश्चदतायादश्रीरित्यवयस्यकीर्त्तिस्वयमकृतनुतिसोमनाथोहिदेवः ॥ ३४ ॥ सानुद्वयसीचत्रिलोकिधामसालोक्यसंकीर्णनिवासमस्याः ॥ वेधाविलक्षसुतिमंततानतयास्तिनायासदसीतिनूनं ॥ ३५ ॥ असौवीरोदात्तसुचरितपरीपादयुगलात्रैलोक्यभासानांतदपिचगिरांकोपिसुकृती ॥ अहंपूर्वेजन्मन्यखिलगुणविस्तारमधुरंमनादस्वच्छंदंशिववाग्मिकीरसकृत् ॥ ३६ ॥ यदीयगुणवर्णनश्रवणकौतुकोच्छंदयासखेलसुखदाशिवयरमंगलगायति ॥ किमिवरज्यतेततनुरचितवेदिभिर्वेधसंस्तदस्यकावेसंनिधिर्नवचरित्रंउद्योतते ॥ ३७ ॥ दिग्दंतावलकर्णताल विलसत्तुरंगागीयंयत्कांतिर्मदमंतरिक्षविलसत्कीर्तिंत्वमनृत्याति ॥ रोदकंदरपूर्णचप्रणयिनीनिःशंकमात्मभरिःभिदंतितमसाकुलंकलिमलेप्रध्वंसवध्वोशुभः॥ ३८ ॥ लोकालोकलवालसाजलनिधिसत्कीर्तितामात्रवैत्रानितेमत्वलंबिन्यखिलगुणमयैरंकुरिः कर्त्तिवल्लि ॥ यश्चप्रालेयभानुः प्रविकृतकुसुमोदारतारापरागौर्दिक्चक्रंव्यापयंतीजयातिफणिपतिप्रामुलराजराजगंता ॥ ३९ ॥ कर्त्तिश्चक्रामसंविविलक्षिसौभाग्यदंव्यारब्यद्वषाज्ञाताक्रियासुव्यवासुघद्धदिशश्चशक्तयः ॥ ४० ॥ ताभिर्भुवनवंद्याभिःसंयातितिववासरः ॥ श्रीधरः शोभतेसश्रीत्रिलोकेशःकृपानिधिः ॥ ४१ ॥ उतातमालवनायमानसेनांगजप्रकरभंगुरितांस्तुवयः ॥ प्रलयजलधिवेलोल्लोलकल्लोलनाभंशतापितरवग्रप्रापसंविष्टशैलं ॥ दलितचरणिचक्रंवीरहम्मारचक्रमनृणमकरोद्यःश्रीधरोदुर्गदर्पः ॥ ४३ ॥ मातुःकैवल्यहेतोमुरारिपुभवनंमोहिणिक्षामनामलंत्रोनिःकारमालप्रभूमतिततोमंदिरेकेशवाद्यैः ॥ मान्माताश्चमध्वछिथभवनपिदम्यपुजिजयानंत्रुगश्रीमंत्रीचश्वप्रतिहतदुरितंभुरितंशौतदेवाद्रु ॥ ४४ ॥ वल्लादोवारीकांतिदरानिशिगिरगविकेलसंमंत्रस्यदाक्तव्यागुजराज्यानिजनिपुणगुणैस्तत्रनामालिगम्य ॥ येनेवांश्रीवरायहरनगरपदेयोजितत्वश्चनान्माप्रादःश्रीधरोगोश्रयमवनिजयःकारितसंप्रयोगं ॥ ४५ ॥ द्विजोत्तमातद्विजव्रतिभाजःसप्रानदीर्घासगुणैकधाम ॥ क्षमानवंतासचभूमिदेवामाहशरत्यार्णोपमाना ॥ ४६ ॥ महोदयासत्कृत्येवशंकरप्रियकाम्यया ॥ सकुणंवर्तिनस्तेपिपरंवैणोयि तत्रातिनिरापूर्णाहरभक्तिपरायणाः ॥ पुरुषाराधनपराविष्णुमूर्तयोयथा ॥ ४७॥ विकासितपताकिकांध्रुवसिमन्निसीमंतासकलसुखदायकांभजातिभाववंर्गासदा ॥ सतत विहितधूपोधूनधाराधराणांदिविभुविसुखदोभूत्कामचारिर्नराणां ॥ ५० ॥ येषांशासिद्धायकसंश्रयायमतंविधायासपदेनचक्रसु ॥ सुकीर्तिरेषांमुनिसिद्धसेवितांसुखप्रदांभाग्यजनस्यचेतनां ॥ ५१ ॥ अथकथमापिदैवादाग

तश्रीविलासीसुखदमापिनराणांयत्रचंद्रेशदैवः॥ सततमपिहिदेवापंडितामन्यमानंसुकृतितनविलासिविप्रचिंतित दात्र ॥ ५२ ॥ यदेवश्रीमहाराजभूपालकुलसद्गुरुः ॥ जीमूतवादमाम्नातसुलक्षणगुणाकरः ॥ ५३ ॥ श्रीसो मेशादालयाकारासिद्धिपर्यद्वाप्तांसिद्धमानसुकीर्ति ॥

सिद्धंधाममनन्यतेजिततयाश्रीकंठकामाभुवियद्याकारसुकारणंयानिपातिःयस्यांघ्रिपूजाविधे ॥ कृत्वापापहरीति तःक्षणमपिदेवंसदाश्रूयतेयस्यादर्शनमात्रतःसकृदपिपापंसदाक्षीयते ॥ ५४ ॥

श्रीविक्रमार्कसमयातीत संवत १७७३ ना वर्षे वैशाखवद्य ८ दिने

Salutation to the beautiful Ganes'a, and to S'iva, the representative of the three gods Brahma, Vishṇu, and S'iva (in the shape of ओम्).

1. We worship the highest principle, the only cause of the five principal sacrifices, and the support of a collection of (mental) principles, and that which can be described (only) by the mind, intellect, &c.

2. May he, who is mixed up with the three worlds in the shape of sky, air, fire, water, the earth, the moon, the sun, and the soul (support of life, चिदाधार); he, the lord of the highest heaven, who supports on his head the heavenly (Ganga) of equal beauty with Parvati, and who is consequently the subject of ridicule by Parvati, may he give you happiness.

3. The succession of the glances of Laxmi, contracted on account of the rays of the emerald jolting on the breast of Krishna, who wears the colour of a glittering cloud, dimmed on account of the fatigue of enjoyment, which on account of their contractedness are a ground upon which goodness of heart is treasured, and which resemble in form a flame of the wild fire which consumes the tree of misery, may this (succession of glances) augment your riches.

4. The line (spire, perhaps,) of the temple of Somnâtha appears here like the forefinger of the earth, pointing, as it were, that this town of S'iva has beauty unequalled by others.

5. This town is the lotus-like face of the earth, the place of decoration for all kings of the earth, the store-house of all ornaments, and is much regarded by S'iva the enemy of the demon Tripura; this town, which was created by Chandra (the moon) when the extremely difficult act of destroying the earth (क्षय) was accomplished, shines in the neighbourhood of the (treasure of waters) ocean.

6. This town, which is inhabited by sacrificers comparable to Brahmadeva, the sky over which is clouded and made purple by the (sacrificial) smoke, which is the sporting-place of the three Vedas, which being a town S'iva, who has a half moon on his forehead, offered it, after honouring Brahmins, to the eight tutelary mountain-gods, and to the sixty-four deities of arts for their satisfaction.

7. He that is the banner of the well-known family of the Shândillyâs, and whose family is known by the name Vastrakula.* In sacrifices performed by him the gods find shelter, and who deserves, therefore, the name—Knower of divine things (देवज्ञ).

8. By his (Daineadnya's) blessings Mula Nripati, the king of Anahilapura, having destroyed other kings of the earth, long enjoyed a kingdom void of all

*This shloka is not clearly understood.

enemies, and solely subject to himself, and which (by its being excellent) shows Indra to be poor: he enjoyed with his sons the power which he exercised only for the present meritorious acts.

9. Ganga who has assumed the form of a stream, and who has risen from the soles of Vishṇu.

They, the ornaments of glory, were set forth by Mularaja with Virasina.

10. The illustrious Mularaja, the head-jewel of the three worlds, established large and small wells, lakes, hermitages, palaces with terraces of gold, houses of Brahmins, villages, towns, water-places, and sheds, which bestow fame, wealth, and merit upon princes.

11. While he reigned, the sky appeared like his one umbrella on account of the dust on the whole earth being thrown up by the hoofs of his horses.

12. This king having ascended to the home of the lord of the gods, Uddandaraja, the thunderbolt of the hostile mountainlike kings, became king, who made Shri Madhava the friend of his father, who regarded him kindly, his great (prime) minister.

13. That rampart was well defended and strong which was erected on the borders of the town by multitudes of windgods, from the dancing of whose waves was born Pâshûtkara, the army general of the king (Uddandaraja), and for him S'iva having first effected the suppression of the demon Tripura, firmly and fearlessly established the goddess* of strength born in the family of Shoehi.

14. After him succeeded his son Durlabharâja by name, who resembled Shankara† in as far as he destroyed the Cupid-like kings. He having thrown his glances against wicked men, bore the hereditary load of protecting the earth, which is always imposed upon kings.

15. After him succeeded his younger brother, who was a favourite of all kings of the earth, who was surrounded by the fame of his own family, who was the embodied lustre of prowess. In the towns of his enemies a series of the footmarks of a lion‡ reddened by the blood of goats appears like an ornament.

16. The only hero on the earth, and full of the joy of pride—the only hero on the throne § * * * * * * He was the enjoyer of the hard embraces of heavenly women § * *

17. After him reigned Mahakulapati (the lord of a noble family). His reign was productive of comfort to the world. He having conquered the enemies by means of his valour, shone very brilliantly * * * * * *

18. He having won the glory of victory over kings, brought the whole earth, covered with brave men, under the shadow of one umbrella. By him the earth obtained protection, as if it were, from the lord of gods. And all the agitated enemies were reduced to subjection and peace.

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* Mythology unknown.

† Shankara is described as the destroyer of the god of love.

‡ The figure is not understood. Perhaps it means lions, the exponents of valour and glory, were freely wandering in the towns of his enemies.

§ Very incorrectly written.

19. While he was yet leading the life of a king, and while his valour was characterised by the capability of protecting the three worlds, Kumârapâla was born, who was not to be surpassed by any one on the earth in good qualities.

20. (Incorrigibly confounded.)

21. He the banner of Indra, as it were, having descended to the earth ascended to the top of the tree (of knowledge) of the Vedas by destroying the other little shrublike princes.

22. The renown of the glory of this prince's valour was like a flowing stream of ambrosia in the moon. It shone like a wreath of lotuses in the reign of Shrilullarâjâ who succeeded the above prince.

23. His monument on the earth, the index of his well-known valour and prosperity, was a mansion for Someshvara called Meghadhvani (noise of clouds), constructed by him.

24. The son of Lullarâjâ was an excellent prince, born by Bhâma, and a friend of the heroic King Bhima. This prince, called Valla, was the ornament of the whole male creation on the earth, and was the full moon risen on the ocean of the splendour of the kings of learning (learned men).

25. He had an illustrious intimate friend, called Jayasiñha, who was born to adorn the world. Jayasiñha's son came to Valla, and having obtained the prime-ministership, added grace to his son, Prince Kumârapâla.

26. He (Prince Kumârapâla) married a princess, and was graced by her as much as Chandra (the moon) by Rohiṇi (a constellation); as much as S'iva by Umâ (Pârvati); or as much as Vishṇu by the lotus-born (Laxmi). By this queen was born Shridhara, the moon that causes the multitudes of (night) lilies to open, the lilies being his own family.

27. The King Bhima had his fame as bright as the white lotus whitened by an overflow of the ocean of milk (क्षीरोदधि). Diseases never afflicted him; he had a fresh council of kings around him; and he was the only object of reverence to all ascetics.

28. (Extremely incorrect.)

29. (The first two quarters of this shloka are quite indistinct; they mean, however, that the King Bhima above described being the regent and guardian) the Prince Shridhara was by his sight (as grave as) the ocean; by his power he was Brahmadevâ, by his fame he was like Rama, and by his beauty and form he was कंदर्प (Cupid himself).

* 26. His fame is like a white flower on the flood of the ocean of milk. He was never subject to diseases. His council was praised by all kings of the earth. Such was the King Bhima most respected by all pious persons.

* 27. He was of the same line of princes who are highly famed for generosity and who were extremely popular.

* 28. This king resembled the moon in lustre. He resembled fire in brilliancy, the god of riches in wealth; in look he was as grave as the ocean, and in powers

* These three verses have been retranslated, for they have been better understood since their rendering was sent up.

he was always like Brahmadeva; in point of fame he was like Rama, and in beauty he was another Madana.

29. He was the only cause of the increase of all prosperity. He was of unparalleled reverence, and was superior to all gods. He was a treasure of goodness, and the fame of his strength reached the skies. He lived for the rise of goodness, and was an ancient personage.

30. Though Shridhara (Lord of Laxmi, *i.e.*, Vishṇu) he had no abode in Vaikuntha (abode of Vishṇu); though omniscient, he has no knowledge of the ignorance of his soul; though Ishvara, *i.e.*, mighty (S'iva), he was no enemy to Cupid; though Indra (strong), he was no killer of Vritra demon.

31. The feet of this lord, which were like Kamadhenu (the celestial cow who gave all things desired), may give me what I desire. His truthfulness, dread, liberality, and fondness for sweet words were so great, that Shesha (the thousand-headed serpent who is the throne of Vishṇu) has his mouths always extended for praising him.

33. A cloudy dark day was turned into a fair day, the cuckoo was turned into the swan, the Jumna was turned into the (white) celestial Ganges, the throat of S'iva (blackened by the poison Kâlakûta) was turned into a border-plant of the ocean of milk,† Krishna was turned into Vishṇu, and a mountain of lamp-black was turned into a mountain of snow; and even the (black star) Rahoo was turned into the moon, when his fame reached the earth.

34. (Quite indistinct.)

35. When Brahmadeva saw the town in which the three worlds are concentred, he, the creator, smiled with surprise at the thought that there was no single town like this in the whole creation.

36. He was a mighty hero who by his two feet illumined the three worlds, and I (the poet says), who was S'iva and Valmiki in my former births, often sang his praises.

37. The auspicious praises of his qualities S'iva always, on account of eagerness for hearing them, sings, and these praises which delight Brahma are now shining in the mouths of poets.

38. His brilliant fame shines on the tusks and temples of elephants in the corners of the earth, and on the body of the sun's horse. His fame falls in love with the moon, and dances (every where).

[Latter part unintelligible.]

39. The plant of his fame has for its bed all the three worlds; it has climbed on the tree of heaven; it has sprouts in the shape of accomplished and

* Purport not intelligible.
† Whitening-power of fame is here described.

qualified persons; the moon is its full-blown flower, and the numerous stars are the fragrant pollen dispersed into all the quarters of the sky. May that plant flourish which has its roots in Moolarâjâ.

40. (Quite unintelligible.) It purports nothing more than that his fame is widespreading, and that his powers, which resemble the eight points of heaven, are great.

41. With these powers, which are honoured by the whole world, he moves like the sun. Shridhara shines with his own lustre, is the lord of three worlds, and a treasure of mercy.

42 is not in the text.

43 contains an indecent image, and is not quite clear.

44 is also quite unintelligible.

45. (First part not clear.) By him Shridhara was appointed to live in the town of S'iva, and to protect cows.

46. There were in this town very good Brahmans, who underwent the penances enjoined to Brahmanas, who could prolong the inhalations and exhalations of breath, and who were the home unique of good qualities; who were the ornaments of the earth, and gods on earth; who might be considered to be the ocean of Shruti (revealed texts).

47. For the sake of prosperity, and for the favour of S'iva, he began to perform the Vainai penance, at which there were Brahmanas very devout towards S'iva and engaged in the worship of the god. They themselves were incarnations of Vishṇu.

48 and 49 are missed in the text.

50. His banner is spread constantly on the borders of the earth, and is honoured by all the subjects, because it keeps them always in peace. He perpetually offered incense to gods in heaven, and constantly gave pleasure to those on the earth and in heaven.

51. (First part indistinct.)

The good fame of the king, which is honoured by saints and ascetics, is the essence of all good fortune.

52. He then, the enjoyer of the wealth obtained with difficulty by chance—he, a descendant of the lunar race, pleased the people extremely well. Though gods considered themselves wise, they began to doubt their wisdom (when they saw him).

53. There was the family preceptor of this prince called Jîmûtavâda (whose delivery was as loud as thunder). He was accomplished with good qualities.

The temple of Somnâtha is completed; may prosperity attend it.

54. The temple of S'iva is finished. Now for worshipping the feet and establishing him, Vishṇu himself was present. When the name of the god is heard, all sin is absolved, and also sin is removed by seeing him once.

This inscription was engraved in the year 1773 of the era of Vikramadittya, in the dark fortnight of Vaishakha, 8th day.

No. 40.—*On the Pâdukâ of a Jaina Gorji at Munrâ in Kachh.*

:॥ श्रीगुरुभ्योनमोनम :॥ रा उश्री ७ देशलजिवीज्याराज्य

:॥ श्रीमुनरावि
अत्तलगच्छ । सं
श्रीमागसिरमा
दशमीतिथौश्री
षिश्री ७ हरषाजि
छे ॥ तत्गुरुकृष
तत्सिष्यश्री ७ रा
श्री ७ हरषाजि
७ करमसाजि
तंकृत । संवत्

दरवास्तव्याश्री
वत् १७८७ वर्षे
सेकृष्णपक्षे
सोमवासरेक
देवगनपाम्या
श्री ७ जीवाजी
घाजितस्सिष्य
तस्सिष्यकृषश्री
पादुकाकारी
१८०१ वर्षेश्रीका

सिकमासे । शुल्कपक्ष १५ गुरुवासरेकृषश्री १०८ हरषाजिपादुका
स्थापिता ॥ श्रीगुरुभ्योनमोनम : ॥ कल्याणमस्क्त :॥

No. 41.—*In the temple of Mahâdeva Nilakantha at Barai, Kachh.*

:॥ स्वस्तिश्रीजयोमंगलाभ्युदयश्चआदित्याद्याग्रहा
॥ सर्वेसनक्षत्रासराशय । संवत् १७२४ वर्षेपोषशुदि ७ दि
॥ नेमाहाराउश्रीरायधएाजीनीवारमांश्रीवारोहिमध्येमं ।
श्रीतोलसुतयादवसुतसंघजिघेहेरासंघजिसुतजीवातवेश
रांमनजियराजमंघेहेरासुतकानजिकोरसिप्रागजिसूतजेता ॥
मंश्री५घेहेराग्रहेभार्याबाईगेलांबाईतस्यपुत्रकोरसीकेत
सिवर्नुदेहेरूश्रीनीलकंठेश्वरनेप्रसादेकरीसंवत् १७३३
नाअसादशु २ दिदेसंपूर्णाथीउंछे । सूत्रधारलालासुतगज
धरपुरषोत्तमेएाकृतं ॥ मंश्रीयादवनावंशमांजेकरमीथाएत
देहेरूछे. घेत्रकटको १ राउश्रीजीएमहादेवजीनेदीयेलीउंआपुंछे
मंघेहेरासुनकोरसीपेत्र १ महादेवनाझाडनेपाणिपाएतेपाएश्री

Bhadres'var Inscriptions.

No. 42.—*In a back room in Bhadres'vara Temple.*

सव्रततेदाजुवाणेइसूरिश्रीगणशेषरआणहर्घडलोजगेलप्रीतवाधौनया
कत्रीणामीशजामश्रीहामसौझाररावभगोघरणी—वातेयेनथनाधेम
त्रगेयाप्रापीस्वोसत्युतंनमप—भगवतथताकमितग्रामिनदनंश्रीहानम
जिनपारमोवासचचनुग्राम— — — — पुन्यहानक्षता
कीररामुत्तकानगाय— — — — — — यदानाय

No. 43.—*On a pillar in Bhadres'vara Temple.*

संवत्१३३०नावर्षेआषा-
दशुद४रानावपेहश्री महा
रि—पाटकेमाहाराजाधिराज
गग्रर्छतदेवकल्याणाविजयराज

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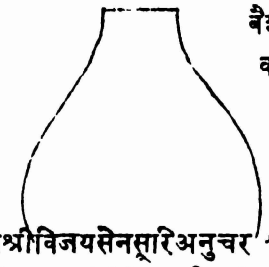
No. 44.—*On the base of a pillar in the Mandap.*

संवत १६५९ वर्षे
अद्येहश्रीभद्रेश्वरे
लायनकदेशा
रवेगारश्री पट्टालं
महाराजाधिराज



वैशाक शुद ५ दिने
कच्छवागडपांचा
धीशमहाराजश्री
कार श्री भारमल्ल
श्री तपागच्छ

श्रीराजभट्टारकश्रीविजयसेनसूरिअनुचर श्री
विजयदेवसूरिक्ति शुपश्रीविदेकहर्ष गणिना
मुपदेशात् । जीर्ण विहारोद्धारात्प्रतिमास्थापनाचकारपवित्रतुले
मस्कपरमापाधीशहालीजमीहशमणजासुतश्री डुंगरजी कस्य श्री
रजिनाथ जनेषुह — थं यत्तार्थेविवेकहर्षणायुपाटयातश्री
जीराजिकुंदरडिग्रामपूजकस्य — — — दत्तासर्वरा । जभिः

No. 45.—*On a pillar in the back corridor, Bhadres'var Jaina Temple.*

संवत् ११३४ वर्षे वैशाषशुदि १५ रवाव
दधीभद्रेश्वरेमदामायश्रीमालपाति
नादासाधिमहा — — — वादेनिपुणप
वीत्रियड —— —— देवमंदिर ॥
— कुलप्रतिपालपरापुरास्वक्षराणि
— यथाश्रीमहावीरभवदीयश्री — — —
तथा देवचापाउल — —— विभिः स्वाग

वभरितसमस्तसमस्तवसुधाधिपागरापिका
धुदसुखेनअर्हयेनदातव्यं । सय— —
श्रीनागडप्रहासाधिपहंसी श्रीधराधि
पोश्रेयसेसमस्तस्वयोगीभिः वै.
पिपर्वनिषिद्यहमेदानादस्यशतप्र —
क्षरान्पालनीयापालनीयाक्रिय —
भिवसुधामुक्ताराजभिः सगरा — —
यस्वयस्वभुमितस्यतदातदात्प
स्वदत्तांपरदत्तांवायोहरेतवसुंधरां
साविष्टायांकृमिर्भूत्वापीड्यतेसहबंधुभिः

No. 46.—*On the same.*

:॥ रणछोडजी सत्यछे ॥ स्वस्तिश्रीज
योमंगलाभ्युदयश्च १८१५वर्षे शाके १५८० प्रव
र्त्तमान्येमाघशुक्लपक्षेपंचमी
भौमवारता— कछमध्येरानुश्री ७
लारवाजीनीवारमांगामश्रीभद्रेस
रमधे— —राणाजीनाराजमां
भाटिया— — — याणिगोपासुतनु
करडा — — — — कुंडबंधाव्युंछे
खोज्ञ — — — — — राजगरसनजीश्री

No. 47.—*On a column in the corridor.*

संवत् १२३५वर्षे पत्तने
त्यमोटिकाचाटिकया
प्रेस्थितद्रव्यः सोभ
कीयस्तंभः कारितः

No. 48.—*On another.*

संवत् — — — — पत्तने
त्यमोटि — — — — — क
या प्रेस्थि — — — — सा
भ्याके — — — कारापितः

No. 49.—*On a third.*

संवत् १२२३ वैशाकशुद २ रवौग्रामेभद्रेश्वरे
जगत्यां — — दचंद्रप्रतिपत्तौ — — — — —
जसचंडतथा — — — — — — — — —
भाजमामदन पालेविसहड — — — — — —
साभिणसंतप्रसंघराये — — — — — — —
रधवीप्रजार्थसताह्यादतरय — — — — — —
— — — — कृतः — — — — — — — — — —

No. 50.—*On a Pâliya in the Village of Bhadres'var.*

संवत् १३१९ वर्षे माघशु ॥
दि ५ सोमे अद — — हरणेस ॥
यात्रचौराणांयु—— प्रमारपट्ट०
आ—— णनुत्रावि—णयेमृतः
यदिनुक्त भावेन — — समरेप्रा ॥
प्रेभमेषु — — भवति —
— — वतुत्या — — — किमनूर
— — — ब्रवा — — — — —

No. 51.—*On a Pâliya in the Villdge.*

संवत् १३१९ माघ वदि —
दिभारा — — — पातिसाज
णउ — सो — — योर्थसा
पन्ना — — — — कारित :

No. 52.—*On another Pâliya.*

संवत १२१४ वर्षे - - - - - -
— — — — — — — — — — —
— — — — — — — — — — —
— — — — — — — — —.

No. 53.—*On a fourth.*

संवत् ११३४ वर्षे माघ शुदि ८
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— — — — — — — — —
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No. 54.—*On a Satî stone.*

संवत् १२९५ वर्षे — — — — — —
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No. 55.—*On the Kundwall Bhadres'var.*

श्री रणछोडजी सतछे
संवत्अढारपनरोतरे
कुंड संपूरण थयोमा
घमास सुदपंचमिगो
पकुंड कहवायछे श्री
— लाधाहाजी गोवाणि
— — — — — — —

No. 56.—*Inscription at Chokanda Mahadeva, near Bhadres'var, Kachh, taken from Bhadres'var.*

स्वतिविक्रमसंवत् ११९५ वर्षे आषाढशुदि १० रवौअस्यांसंवत्सरमासपक्षदिवसपूर्वायांतिथौऽधिहश्रीमदणहि
लपाठकाविपितसमस्तराजावली
विराजितमहाराजाधिराज परमेश्वरत्रिभुवनमंडसिद्धचक्रवर्त्ती वर्षरकजिषुअवंतिनाथधाराविडंबक त्रैलोक्यमल्ल
श्रीजयसिंघदेवअप्रातिहतबलप्रतापक

ल्याणविजयराजोतत्पादपशोपजीविनि महामात्यश्रीदारएकश्री श्रीकरणादौअमातांवितांकुर्वतीत्येतस्मिन्का
लेप्रवर्त्तमानेइहेवक—मंडलेआति०मां
करप्रभृतिपंचजलमपाहश्रीभद्रेश्वरवेलाक्तल—त्कमं—पिकारांमातां। महं०श्रीददि।प्रतिबद्धवला०बहुदेवादि
पंचकुलप्रतिमत्रौसारानलिख्यतेपवा
-हेवभद्रेश्वरमलेमहाराजपुत्रतोडि०तंत्र०श्रीप्रासप्पलसुतश्रीकुरपालेनकारितनवतरंदेवापनतश्रीऊदलेश्वरश्री
कुमरपालेश्वरंदेवपोःप्रजार्थेउदीवजात्यांद्रा
— — — — — — — — — — — — — — — — तवली — — श्रीमहाह—कद्रमाणांवतःरातैः
म्रत्येनजातविक्रीतंनवानिधिसहितंचत्रुरापाट
विश्वट्टूंदेवरायप्रत्यर्थपव

No. 57.—*On the Temple of Bhavánes'vara at Bhavad, Kachh.*

ᴗसंवत्१३४६वर्षेआषाढ
शुदी७रवौचावडा-ठ०वणराम
ठ०काटहुले— —दोश्री— —ड
सक्रपारपद—भहरवःसतुवस
ठाकस्थमापिसंदस्तरेकास्तिःसा
— —ठ०काढवालसुतठ०।ल्हरदवः
तस्यसुतठ०महिपाल०तदीय
—— पुत्रठ०— — केतवाह
— — — मणदाहिलवाणदोविसक्र
— — —णू— — — षचंउमा
१० — — स— —क्र ठालयित्ता
प्रनर्जवीहित — — थाचा उडादे
शितलवजिगा — — कियप्रजः
पुत्रपौत्रपरिवारेषु — द्यायन
प्रप्तीपीलयल।——·——द॥

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No. 58.—*From Mount Abu.*

॥ ॐ० ॥ संध्या — डनडंबरंकलयसिचंडस्यचंडीपतेपादन्यासभुवि ॥
॥ प्रकंपितदिशोघंटारवापातुव : ॥ १ सर्वत्ररूप्यपाषाणहेमरत्नमयानिच ॥
॥ लिगानिर्लिगराजेंद्रदृशतनागृतंक्वचितु ॥ २ अरूपांभावसंभूतांअसन्नं ॥
॥ भावसंस्थित । अनाथंचअनूपस्यांदेवश्रीअचलेश्वरनमोस्तुते ॥ ३ स्वस्तिश्रीअर्बुद ॥
॥ महाशैलेश्रीअचलेश्वरमहामदानुपरमभट्टारकपरममाहेश्वरः पर ॥
॥ मरंजनः कंदर्पदर्पदलनस्त्वंसउद्याकरराजश्रीसर्वेश्वरमहामुनिंद्रवि ॥
॥ विजयराद्ये ॥ सतीत्येवंकालप्रवर्त्तमानेयातिचंद्रावतिभूमंडलेसमस्तराजाव ॥
॥ लीभवनलंकृतपरममोहश्वर पराचीनायस्तोपलक्षितपरंब्रह्मालक्ष ॥
॥ प्रसादावतराजश्री वेजशिंहाविजयराद्ये ॥ तस्मिन्कालेवर्त्तमाने श्रीवप ॥
॥ कान्वयकुलप्रदीपरिपुदावदावानलरिपुलनावैवद्यदीक्षागुरुकलिका ॥
॥ लाभिनवकल्पपादपसदाशिंभुध्यानरनुराजरेनुराजश्रीव्याप्तुतमोकलगहिलो ॥
॥ त्रतथासस्यखेलाठाकुरकुमरसुहरस्यभनुथसिंगारदेऊतिमसुतछीकलपुन ॥
॥ पावद्यांगोहिलोवमोकलउत्तोरंकारापितं ॥ श्रीअचलेश्वरप्रसादेनसंवत् ॥
॥ १३८७ वर्षेमाघसुदि३भार्गवदिनेशतभिषानक्षत्रेकुंभस्थेचंद्रेप्रितिष्ठा ॥
॥ कारापितं ॥ शुभंभवतु ॥ बाइवइजलदे ॥ राणाकुसमरालाषणपालगाहणोनुण ॥
॥ इवासज्जुकोहोइसुपावढीवणिस्वस्ति ॥

No. 59.—*From Mount Abu.*

ॐस्वस्ति ॥ यःपुंसांद्वैतभावंविघटयतुमवज्ञानहीनेक्षणानामर्द्धंस्वीयांविहायार्द्धमपिमुरारिपोरेकभावात्मरूपः — — — —
रोदजन्माप्रलयजलधरश्यामलंकंठनालेभालेयअर्द्धलेखांधरतिशशभृतःपातुवःसत्रिनेत्रः ॥ १ ॥ अवंतीभूलोकंनिजनि
जनृतांसौर्यपटलैःपुनंतीविप्राणांश्रुतिर्विहितमार्गानुगामिनां ॥ सदाचारैस्तारैःस्मरसरसयूनांपरिमलैरवंतीहर्षंतीजय
तिधनिनांक्षित्रधरणी॥२॥एतस्यांपुरिनूतनाभिधमठान्संपन्नाविद्यातपाधीरात्माचपलीयगोत्रविभवोनिर्वाणमार्गानुगः। एका
ग्रेणनुचेतसाप्रतिदिनंचंडीशपूजारतःसंजातःसचचंडिकाश्रमगुरुस्तेजोमयस्तापसः ॥ ३ ॥ शिस्योमुनेरस्यमहातपस्वीवि
वेकविद्याविनयाकरोयःगुरूभक्तिर्व्यसनातिरिक्तोबभौमुनिर्वाकलराशिनाम ॥ ४ ॥ जज्ञेततोज्येष्टजराशिरस्मा
देकांतरीशांतमनास्तपस्वी ॥ त्रिलोचनाराधनतत्परात्माबभूवयागेश्वरराशिनाम ॥ ५ ॥ तस्मादाविरभूदहस्करइवप्रव्य
क्तलोकद्वयःक्रोधध्वांतविनाशनैकानिपुणश्रीमौनिराशिर्मुनिः । शांतिक्षांतिदयादिभिःपरिकरैःशूलेश्वरीसन्निभा
शिष्यातस्यतपस्विनीविजयिनीयागेश्वरीप्राभवत् ॥ ६ ॥ दुर्वासाराशिरेतस्यांशिष्योदुर्वाससासमः ॥ मुनोनासत्रभूवो
थतपसामहसापिच ॥ ७ ॥ वनमिवकमलाभिर्योमिनीनाथमूर्त्तिर्निजचरितवितानैर्दिक्षुविख्यातकीर्त्तिः । अमलचप
लगोत्रप्रोद्यतांनांमुनीनामजनितिलकरूपस्तस्यकेदारराशिः ॥ ८ ॥ जीर्णोद्धारंविशालंत्रिदिवपतिगुरोरत्रको
टेश्वरस्यव्यूढंचोत्तानपट्टंसकलकनखलेश्रद्धयायश्चकारअत्युच्चैर्भित्तिभागैर्दिविदिवसपतिस्यंदनंवावि.
शालंयेनेहाकारिकोटंकालिविहगचलच्चित्तवित्रासपासः ॥ ९ ॥ अभिनवनिजकीर्त्तिर्मूर्त्तिरुच्चैरिवादःस
दनमनुजनाथस्योद्धृतंयेनजीर्णं । इहकनखलनाथःस्याग्रतोयेनचक्रेनवनिबिडविशालेसद्मिनो
शूलपाणेः ॥ १० ॥ यदीयाभगिनीशांताब्रह्मचर्यपरायणाशिवस्यायतनंरम्यंचक्रेमोक्षेश्वरीभुवी ॥ ११ ॥ प्रथम
विहीतकीर्तिप्रौढयन्नक्रियासुप्रातिक्रातिमिवनव्यांमंडपेयूपरूपांइहकनखलशंभोःसद्मानिस्तंभ

मालाममलकषणपाषाणस्यसव्याततान ॥ १२ ॥ यावदर्पुदनागोयंहेलयानंदिवर्द्धनंवहतिपृष्टतोलो
केतावन्नंदनुकीर्त्तनं ॥ १३ ॥ यावत्क्षीरंवहतुसुरभीशस्यजातंधरित्रीयावत्क्षोणींकपटकमठोयावदा
दित्यचंद्रो ॥ यावद्वाणीप्रथमसुकवेर्व्यासभाषाचयावत्श्रीमल्लक्ष्मीधरविराचितातावदस्तुप्रशस्ति ॥ १४ ॥
संवत् १२९५ वर्षेवैशाखशु १५ भौमेचौलुक्यवंशोद्धरणपरमभट्टारकमहाराजाधिराजश्रीमद्भीमदेवप्रवर्द्ध
मानविजयराज्येश्रीकरणेमहामुद्रामात्यमहं०ठाभूप्रभृतिसमस्तपंचकुलेपरिपंथयतिचंद्रावतीनाथमांड
लिकसुरशंभुश्रीधारावर्षदेवेएकातपत्रवाहकत्वेनभुवंपालयतिषट्दर्शनावलंबमस्तंभसकलकलाकोविद
कुमारगुरुश्रीप्रल्हादनदेवेयौवराज्येसातिइत्येवकालेकेदारराशिनानिष्पादितमिदंकीर्त्तनंशूत्र०पाटणह
सु कंठ ॥ सराल ॥

No. 60.—*From Mount Abu.*

संवत् १८७५ रावरषेशाके १७४० प्रवतमानमासोतममासेमाघमासेकृष्ण(ष्टम)पषे ६ तथिश
निवासरेश्रीवासष्टमुनिजीकारषानोकरावतंश्रीसीरोहिनगरेमहारावजीश्रीसव
कवरजीश्रीगुमानसिंघजीवचनाएतंश्रीवासिष्टजीप्रसादसद्धराओश्री
गोमतिकुंडकराओ धमसालाकराहिश्रीकोटेश्वरजीरोमंदिरदषणदशजिमणीको
रेंकराओश्रीसुतरभुजजीरोमंदिरउतदिसडाबिकोरेकराओपालपरमाररीचतरी
मंदरसनमुषकराहिगोमतीकुंडउपरमंदरश्रीनंदनाराणजीरोकराओसदाव्रतस
रुकराओघरट्टकराओरुपीयां हजार १०००० लगायाकारषानेगेहडोसदाओमुगट १ हेम
रोतोला ६७ डोरो १ हेमरोतोला १९ बाजुबंद १ जडावरोमोतिचीकडोनथ १ जडावरीनै
पनारिमाला १ नंग ४६ नीलोपनो १ भारीमुगटमाहेछेनोबतजोडहाथिउपलीसदाहिछेसंव
त १८७४ तरावेसाषशुद १५ प्रातष्टाकराहिअेडोसोनेरीबरकरोचडाओडंडसदाबिओ
सिवणोतजेतादेवडाषमजीगोहलसवाहिसिद्धलभावासरुदसकतसंघवीपोमाकांनालषत्
कारषानेरागेडफतापरमारनाथ । मुताओदासुरताषुसालजीफारामजोसदाअणंदोडौतडोकांनाथुमोर
बाहिवाअषादा ॥ भबुतेपेनोलाष

No. 61.—*On Dadi Harir's Wâv at Ahmadabad.*

नमः सृष्टिकर्त्रेनामापांपतायनुभ्यं सर्वजीवन रू
पिणवरुणायनमस्तुभ्यंनमः सुकृतसाक्षिण १
जयतिजगत्त्रयजननी कुंडिलिनीनामतः पराश
क्तिः । सुरनरवंदितचरणावापीरूपात्मनासततां २
नमामिविश्वकर्माणंसकलाभीष्टदायकं । कृपातो
यस्यसार्वस्फः कर्तुंकर्मक्षमानराः ३ स्वतिश्री
गूर्जरधरित्र्यां श्रीमदहिम्मदावादनगरपापुसा
ॐ श्री श्री श्री महमूदविजयराज्यराज्ञांऽतः। पुरन्दारिस
र्वाधिकारिणीबाई श्रीहरीनान्मी श्रीनगरादीशान

दिगाश्रितहरिरपुरमध्येचतुर्दिगायतानकतृषा ।
कुलमनुष्यपशुपक्षिवृक्षादिचतुराशीतिलक्षजी
वापभोगायपरामश्वर प्रीत्यार्थसंवत १५९६ वर्षशा
क १४२१ प्रवर्त्तमानापाषशुदि १३ सामवापींकार
यामास ॥ यस्यामगाधामतमानीयराशिमवलो
क्यक्षीरादाकार्णवसमकारादिवसास्वदजांड
जाद्विजजरायुजपोषणार्थमांचंद्रार्कस्थिराभू
यात् ॥ तत्रव्ययीकृतद्रव्यसंख्या ३२९००० सर्व
महमूदमहीपालमंत्रिमुख्याप्रतापिनीधर्म्मार्थिनीहरीरा
रव्यावापीमियमचीकरत् ॥ चतुष्याथ्यचरव्दारूचतुर्दिग्ज
न संकुलआचंद्रार्कमियंवापी मधुरापीयतांजाने : । २
दुर्व्याणिपुण्यानीरामानशतशश्वजनाशयान् । पाद
पादश्वसंत्राणिधनिन : संताशाभना: । ३ महाधनव्य
यंकृत्वाविश्वापकृतिहतावाबाईश्रीहरीरनाम्नीवा
पीमियमचीकरत् ॥ ४ वापीनिर्माणऽधिकारीपरामश्वराज्ञ
पालकमलिकश्री बिहामद । तथागजधरावश्यसूत्रवीरात
थाज्ञाकरसू० दवाश्रीगिरणामहंसायाआतथामहंवीरा

No. 62.—*Copy of part of an Inscription on a Pâliya found on the embankment of the Malan Wâv at Gedi in Wâgar, Kachh.*

स्वंत १३३ वर्षे ६८प्रवृतमोनउतरानेग्रीष्यारितोवैशाषमासेशुक्लपक्षेदशमीशुक्रउत्तदनक्षेत्रेहर्षणयोगतेतमकरेमोघत
घेधांमहराणाश्रीवनराजसुतश्रीवाधवादेवतनसातश्रीहारदासविघरानसचपर०। नीहवसगोत्र०।त्रठा०।म०।त्रश्रुतठामकड
भोषीबाईशोनीसुतठा०

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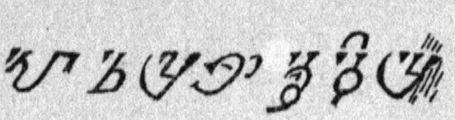
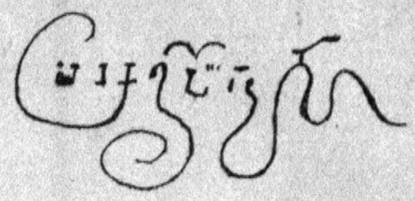
No. 1.



No. 2



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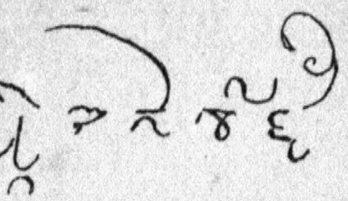

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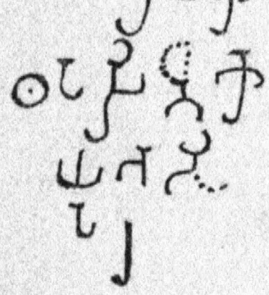
No. 5.



Hamsa Salâtî Shalgawari Masjid

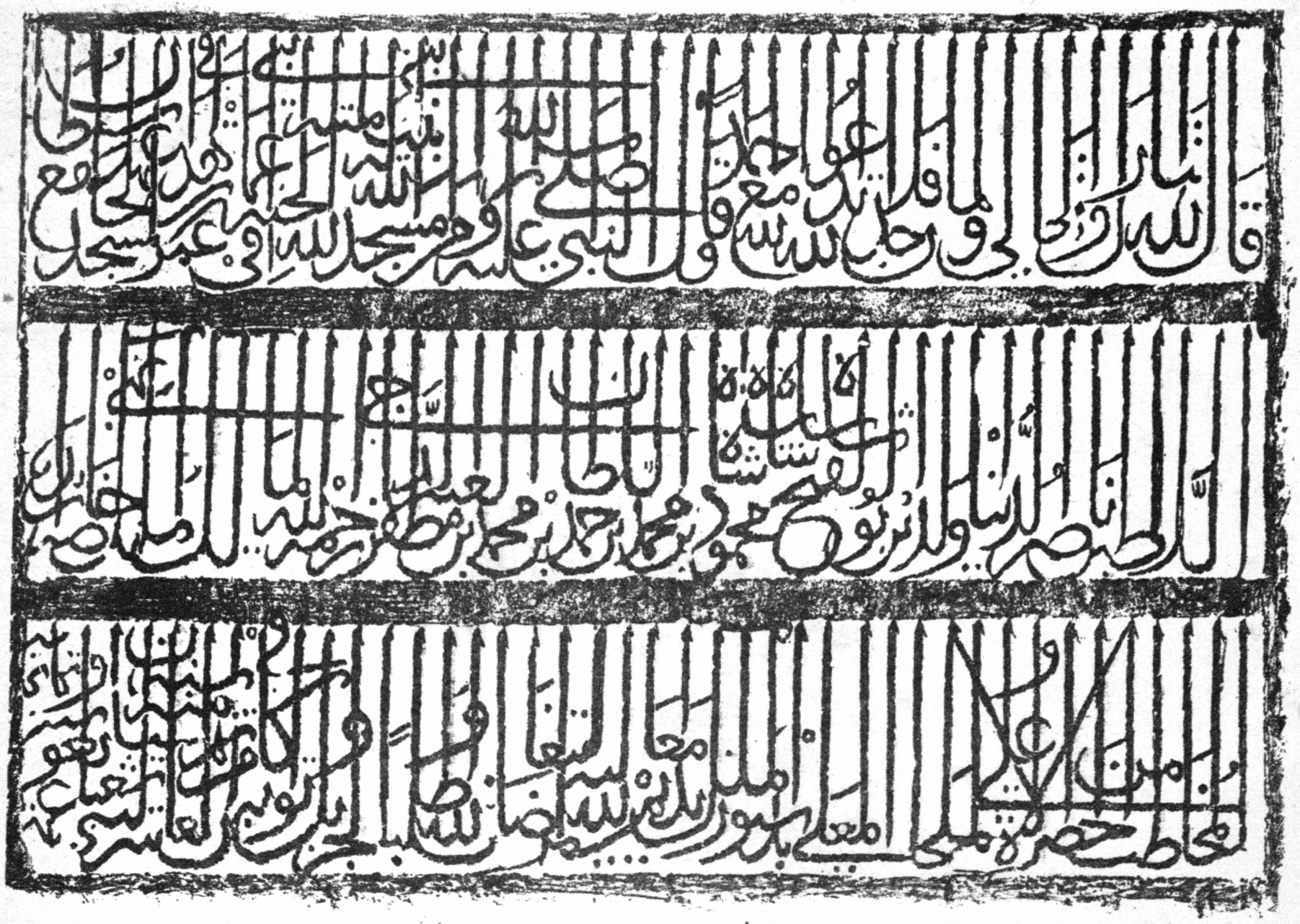
قال الله تعالى ان المساجد لله فلا تدعوا مع الله احدا

بعهد زمان الدنيا والدين ابو الفتح سلطان بن سلطان بن سلطان

بن مظفر بن محمود بن محمد شاه بن احمد شاه بن محمد شاه بن مظفر شاه بن السلطان

تعالى فلكه سبحانه اسس هذا البناء المسجد المبارك

اقل العباد عبد الله ملك الخاطر الخاص في السنة خمس وخمسين



Dastur Khanqah Masjid

[illegible]

Prahubka inogo

یا الله

تاریخ مسجد جامع قصبه مبارک
ملک النساء ملک خاتون
جمیر الحاج طاب ثراه

یا الله

مسجد با صفا آنکه بنا بسمه ساز بود
محمود و شفقت نه خواست ساعت سر
در عهد بیت خالی از عابد بدان بود
حاجی عبد زحومنا و سوی بر و بود
شد سال تهنیت نکه تاریخ هشتمین

محمود ابن تاج لطف سلاطین زمان
انوار جمیر و قوام الملک شد لطف
بنیاد اقبال بنیاد سر صد خوار حر
نفاحل بکوچی بنا حالصالوحه
و پنج و نوا مجموع گردد حروف بعد
نصد چهار شد مجموع گردد حروف

بانى هذا الرفيع المبنى والبديع المعنى البناء المبلغ الى همة الله المعبود المساجد الى

والسجود مدعوا معه احدا بدل لقوله تعالى وان المساجد فلا تدعوا مع الله احدا والقول

بالله المنعم احمد محمد مظفر الله بن السلطان ... بن السلطان ... تاريخ بناء الهجرة من سنة ... وثمانين

اجتهاد عالی سلطان اگر کشاد کند و باسر طاق سماء عهده امر حق بود بدین شرف
اند اسعیها مرمت

گردانید و بیالیند تمام هیچ کس را بدین شان و هیچ حد اکمال اصاف عزعلا محسن اهل زمان و وحت الملک

اند او هست از ترس خدا و فا و فلاح تاریخ اسر عوض عوض کلف و حب ملک از زوای امد انشا لها بسنه بعین بعین یا کریم

قال الله تبارك وتعالى وان المساجد لله فلا تدعوا مع الله احدا وقال النبي صلى الله عليه وسلم من بنى مسجدا لله تعالى بنى الله له بيتا في الجنة

المسجد عضد السلطان الاعظم المؤيد ناصر الدين شهاب الدين ابو النصر مظفر شاه بن محمود شاه بن محمد بن محمد

مظفر شاه السلطان خلد الله ملكه المذكور ابتداء بناء هذا المسجد والده محمود شاه في اواخر سنة اربع عشرين وثمانمائة